THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. III. No. 6. NEW-YORK, SATURDAY, APRIL 27, 1833. WHOLE NUMBER, 110.

From the Episcopal Watchman.

Unto Him who hath Loved us.

Revelations i. 5.

How hath he loved us?—Ask the star
 That on its wondrous mission sped
Hung trembling o'er that manger-scene
 Where He, the Eternal, bow'd his head;
He, who of earth doth seal the doom,
Found in her lowliest inn,—*no room.*

Judea's mountains,—lift your voice,
 With legends of the Saviour fraught;
Speak, favor'd Olivet,—so oft
 At midnight's prayerful vigil sought,—
And Cedron's brook, whose rippling wave
Frequent his wearied feet did lave.

How hath he loved us?—Ask the band
 That fled his woes with faithless haste,—
Ask the weak friend's denial-tone,
 Scarce by his bitterest tears effaced,—
Ask of the traitor's kiss,—and see
What JESUS hath endured for thee.

Ask of Gethsemane, whose dews
 Shrank from that moisture strangely red,
Which, in that unwatch'd hour of pain,
 His agonizing temples shed,
The scourge, the thorn, whose anguish sore
Like the unanswering lamb he bore.

How hath he loved us?—Ask the cross,
 The Roman spear, the shrouded sky,
Ask of the sheeted dead, who burst
 Their cerements at his fearful cry:—
Oh, ask no more!—but bow thy pride,
And yield thy heart to Him who died.

L. H. S.

Hartford, April, 1833.

THEOLOGICAL EDUCATION.

INSUFFICIENT PREPARATION FOR THE MINISTRY.

[From Dr. Miller's Thirteenth Letter to Presbyterians.]

WHEN Theological Seminaries were erected at great expense, for the benefit of those who wished to pursue a course of study for the holy ministry, it was taken for granted that they would generally and eagerly avail themselves of the advantages thus afforded; and that the Church would soon be furnished with a generation of ministers who should manifest the superior training under which they had been placed. It is deeply to be lamented that this expectation has not been more happily realized. But so it is:—and unless public sentiment, the most potent of all earthly rulers, should be made, by the divine blessing, to effect the conquest of an evil which has set at defiance every other influence, we must sit down, for aught I can see, under the humiliating impression that the Church has provided these facilities, so far as respects a majority of her sons, in a great measure in vain.

The reasons of this unhappy fact among our candidates are various. Some plead for such an abridgment of their studies as they know to be injurious, on account of the want of *pecuniary support* for a more extended course. In other words, they think it right to enter on the duties of the sacred office, but half qualified for their discharge, because the providence of GOD has interposed an obstacle in their way, which a little patience and perseverance, or a little humility in accepting aid, would enable them to surmount. And thus, instead of struggling with some real difficulties, perhaps for a couple of years longer, they make the ignoble choice of saddling themselves on the Church as incompetent drivellers through their whole lives! Others plead as an apology for shortening their course of study, *the urgent call for ministers;*—the want of the heathen world;—the great scarcity of Gospel laborers in the domestic field;—and the perishing necessities of unevangelized millions; not recollecting, as before suggested, that even in the days of the apostle *Paul*, when the scarcity of ministers on the one hand, and the darkness and misery of the world on the other, were far greater than at present, the sending forth of "novices" as ministers, was solemnly interdicted;—and forgetting, too, that the usefulness of the Gospel laborers, in every department of service, depends much more on their *character* than on their *numbers.* A third class are hurried on prematurely to the pulpit by the *importunity of relatives and friends*, who cannot be made to see the importance of more protracted study; and who feel a sort of childish ambition to see their youthful friends engaging as early in their public work as some others of whom they have read. And not only have youthful candidates, in all the fond inexperience of their juvenile feelings, yielded to this silly importunity; but venerable ministers have not been ashamed to countenance it, and to prevail on Presbyteries to become parties in the infatuation. Others, again, when they had but little more than half completed their proper course of study, have been prevailed upon by missionary associations immediately to break off, and repair, with all the meagreness of their furniture, to the domestic or foreign field of labor;—forgetting that every day's deduction from the amount of regular and adequate study, will probably lead to a corresponding deduction from the amount of their usefulness even among the Heathen, as long as they live; and that if missionary boards, by fixing their attention too exclusively on a single point, really injure the cause which they desire to serve, this is no reason why youthful candidates for the sacred office, who ought to calculate, in the fear of GOD, not for the present moment only, but for life, should become willing partners in the injury. And, finally, some allow an indiscreet *matrimonial engagement* to embarrass their whole course—to interpose an obstacle of the most intractable kind in the way of continued study—and even to make an assumption of the pastoral office, before their studies are half finished, almost indispensable.

From one or another of these causes, our candidates for the ministry, in all our Theological Seminaries, as well as those engaged in more private study, are daily breaking off their studies in the midst, before they have become well versed in any department of those studies, and before they have so much as entered on some important departments. The consequence is, that they go forth mere sciolists in Biblical and Theological knowledge; in a great measure unprepared to defend any one article of faith or order against the attacks of a subtle adversary; destitute of those resources which will enable them, from year to year, to "feed the people with knowledge and with understanding;" altogether unqualified to be the guides and counsellors of the Church in cases of delicacy, and seasons of trial; wholly unprepared to be a powerful auxiliary to the cause of religion through the medium of the press: prone to be "carried about with every wind of doctrine," and liable to become the dupes of every plausible projector of novel opinions, and schemes for doing good, that may obtrude himself on a community. What must the consequence be to the Church, when a considerable portion of those who are to be her teachers and guides go forth to their work thus unqualified? Is it possible that they should be "workmen that need not be ashamed," prepared "rightly to divide the word of truth?" Can we imagine that such "babes" in CHRIST, and in scriptural knowledge, however warm their hearts, will be able to "go in and out" before a Christian people with wisdom, dignity and usefulness; to explain the doctrines of grace; to defend them against ingenious adversaries; to meet the learned caviller; to counsel anxious inquirers, in all the variety and mazes of their difficulties; and to administer safe and seasonable consolation to the perplexed and doubting Christian? We might as well expect "to gather grapes of thorns, or figs of thistles." No, it cannot be. And if the evil of which I speak continues to prevail, our ministry, instead of rising in intellectual and moral power with the state of society, and the demands of the age, will more and more depreciate, to the deplorable detriment of CHRIST's kingdom, and to the mortification of those who desire to see the Church adorned with able, faithful, and well furnished pastors.

I am well aware that insisting on this point will be regarded by some as an effort of "old school" prejudice and formality; and that, while learning in a *few* will be admitted to be important, the plan of conducting the *great mass* of candidates for the ministry to the pulpit by a very summary course, is supposed by many to be expedient, and indeed required, in the present state of the Church and the world. I answer, however urgent may be the demand for ministers, it is infatuation to take this method of meeting it. It were just as rational, when a direful pestilence was raging, to send out among the people, under the name and guise of physicians, large bodies of rash and ignorant young men, who would be likely to kill ten times as many as they cured. * * *

PUBLIC SENTIMENT, in relation to this matter, must be reformed, or the case is hopeless. The churches can apply the most effectual remedy, by frowning on such a course, and refusing to countenance those who thus set at defiance all Scripture and all experience. It is as much the *interest* as it is the *duty* of every church to do this. Were the churches faithfully to act thus, we should not so often witness the melancholy spectacle of young men who were highly acceptable and popular when they first settled in a pastoral charge, and who continued so for a few weeks, declining in acceptance almost immediately: and before they had well passed what may be called the "honey-moon" of the pastoral marriage, sinking in public estimation, and, after a speedy dismission, hanging in the market, like tainted meat, without attraction, and without an offer. If the churches did but understand their true interest in this thing, they would as carefully guard against the choice of novices and sciolists to be their teachers, as they would avoid young men suspected of unsound opinions. For truly, if a young man has passed through only a hurried and superficial course of study, what security can any church have that he will not completely "run out," as to resources and acceptance, in less than six months; or become immediately a mere puppet, to be moved by some neighbor of more art and less honesty than himself? One thing is certain, that a man who has himself learned but little, can teach but little; and that one of the most deplorable sources of disappointment in a stated ministry, is the misdirection and inadequacy of preparatory study.

The time prescribed for a "full course," in most of our Theological Seminaries, is three years. This period is not, indeed, long enough, especially where the candidate is quite youthful, say below twenty-one years of age. But it is probably quite as long as the present generation can be prevailed upon to sanction. But, among the many things, in relation to this matter, to be regretted, one is, that even of those who *profess* to continue their studies regularly through this period, by unwisely soliciting and *obtaining license* at the end of the *second year*, their third and last year is in a great measure destroyed as a season of regular study. This step is taken sometimes to gratify the impatience of friends, who are often over-anxious to see and hear in the pulpit those candidates in whom they take a peculiar interest:—and sometimes it is resorted to as a means of ekeing out a scanty support. In either case, the effect seldom fails to be unhappy. If an individual, in these circumstances, be tolerably acceptable as a preacher, he will be so much solicited to preach, and the interruptions thence arising will be so numerous, as to render all regular application to study thereafter next to impossible. I have scarcely ever known an instance of a candidate who was licensed to preach at the beginning of the third year of his course, who did not find, whatever might have been his hopes and promises beforehand, that the death-warrant of the studies of that year was irrevocably sealed.

In a word, it may be laid down as a fixed principle of ecclesiastical duty and policy, that the moment we give up our ancient practice of regular and thorough training for the sacred office,—the moment we adopt the habit of introducing to our pulpits, and clothing with the sacred office, unqualified, superficial, empty men—however fervent,—it will be a miserable omen of our future prospects as a Church. The inconsiderate and the narrow-minded may rejoice at such a prospect, as if it were a return to the simplicity of primitive times; but the truly enlightened and wise will mourn over it, as a departure from the principles of common sense and practical wisdom, which all Scripture and all experience concur in pronouncing injurious, and inevitably fatal, in the end, to the best interests of Zion. It is well known that our Methodist and Baptist brethren were for a considerable time, to a great extent, regardless of human learning, if not unfriendly to it, in their candidates for the holy ministry. But it is equally well known that both these denominations of Christians have felt the importance, for a number of years past, of directing increased attention to this subject; and of providing Colleges and Theological Seminaries for their regular training. And it will also be remembered, as already hinted more than once in the course of these letters, that the "new-side" brethren, in the old dispute which long ago agitated and divided our Church, when calm reflection succeeded to the strong impulse of passion under which they had acted, became sensible that they had not paid due regard to preparatory study for the ministry; that they had hastily licensed and ordained men who were not qualified for the sacred office; and were at great pains and expense for establishing a wiser and better plan. Indeed it may safely be asserted, that no denomination or party ever allowed themselves to license, or to send forth invested with the office of teaching and ruling in the Church, raw, half-trained, ignorant, and self-sufficient men, however zealous they might be, without eventual mortification and disappointment; without ultimately finding that they had done more harm than good to the cause of CHRIST, and had degraded themselves in the eyes of all enlightened observers.

Nothing is further from my view, my Christian brethren, than to plead for raising up as Gospel ministers a set of learned, heartless drones, who will study more to shine as scholars than to "win souls to JESUS CHRIST." The men whom I wish and pray may be trained for the service of the Church, are men of devoted and fervent piety; enlightened and warm friends to revivals of religion; men qualified and disposed to take an active part in forwarding all the laudable Christian institutions of the day; and at the same time, so well instructed and solidly judicious,—so intimately acquainted with the Bible, with the system of grace, with the history of the Church, and with the human heart,—as to be prepared at once with enlightened discrimination and zeal, to promote all that is good, and to discern and resist every thing of a contrary tendency, whether it appear in the form of an "angel of light" or of darkness. Such is the character of the ministry indispensably, I may say *peculiarly* needed at the present day, by every Church which wishes to take a large and active part in the conversion of the world. And I fully believe that the day has come when no other ministry than such as I have described, will command the respect of the wise and the good, or really promote the interests of "pure and undefiled religion." It is not denied that men of very small knowledge, and of quite as little prudence,—provided they be truly pious, ardent in their temperament, and impressive in their elocution,—may excite, and perhaps greatly excite popular assemblies, for a short time; may even become instrumental in producing considerable awakenings; and be, for a few weeks or months, borne on the shoulders of the populace. But will this last for a single year? Can it be imagined that such persons are qualified to be stated pastors? Can they be expected to instruct, to unite, and to build up the people, as well as to rouse and collect them? Is it possible that they should bring forth, from Sabbath to Sabbath, what is necessary to meet the necessities of the various classes of their hearers; to convince the gainsayers, to enlighten the anxious and the doubting, wisely and seasonably to give each one his portion, and to feed and edify the people of GOD? None but those who shut their eyes against all reason and all experience, can expect such a result. Ecclesiastical partizans may fondly imagine that they are promoting the Redeemer's kingdom by rapidly multiplying ministers *almost at any rate.* But it is just as certain that, if they act upon this principle, they are making work for bitter repentance, as it is that the relation between cause and effect is indissoluble.—*Presbyterian.*

CHURCH PRINCIPLES.

CLERICAL CONSISTENCY.

WE may be thought uncandid; but we have firmly made up our minds to the conviction, that a clergyman [viz. of the Episcopal Church] who wishes to act consistently, and to set a right example to those committed to his charge, should wholly abstain from indulging even the casual temptation, if he feels it one, to wander after a popular preacher, even were it for no other reason than that of not casting a stumbling-block in the way of the weak—to say nothing of the strong—of his flock. The late Reverend Basil Woodd, a man of remarkably conciliating temper and catholic feelings, being told of the great popularity of Mr. Irving, when he first came to London, and that great numbers of clergymen had been attracted by curiosity to the Caledonian chapel, and being asked whether he intended to follow their example, replied, that many years since he had gone to hear some popular preacher of that day, but that he had been led to see the evil of what he had done, by the following incident. He was visiting a dying person—we believe a respectable tradesman—who expressed the most affectionate gratitude to him as having been the means, by the blessing of GOD, of leading him many years before to an earnest regard to his spiritual interests, and the salvation of his soul, which till then he had neglected. Mr. Woodd expressed surprise at the communication, never having to his knowledge seen the individual. The dying man's reply, so far as is recollected, was to the following effect: "No, Sir; it is not likely that you should remember me, as I have not attended your ministry for many years: but I used occasionally to hear you preach, and what you said went to my heart; and I considered you a faithful and consistent minister of the Church; but passing one week evening ——— Chapel, I saw you coming out of it; and it seemed to me such an inconsistency in a clergyman, that I was much perplexed and disheartened, and I never went to hear you again." Mr. Woodd added, that he never forgot the lesson; and that it led him more than ever to feel that, while it is the duty of a Christian to cherish the most candid spirit toward those who believe in the same LORD, and hope to meet in the same world of eternal blessedness; yet, that if a man conscientiously entertain a principle, whether of doctrine or church government, as being grounded in his opinion upon a scriptural sanction, he ought not practically to contravene it by his conduct, or to lead others to think that he views, as of little account, what he seriously believes to be important. We believe that in all churches it will be found, that the path of consistency is the path of duty; and were there no other reason to induce a clergyman to refrain from any given act, than that his flock would reasonably think it inconsistent with his character and professions, this alone would be a sufficient argument. "If meat," even were it lawful meat, "make my weak brother to offend, I will eat no meat," said the Apostle, "while the world standeth."—*Christian Observer.*

MISSIONS.

ASSOCIATION FOR THE PROMOTION OF CHRISTIANITY.

WE comply, with pleasure, with the following request. Such articles are always welcome to our columns.

The editor of the "Churchman" will confer a favor, by publishing the following introduction to the Constitution of the "Protestant Episcopal Association of Christ Church, New-York, for the Promotion of Christianity," which has been recently organized.

A FRIEND TO MISSIONS.

"It has been thought advisable to preface the Constitution and By-Laws of our 'Society for the Promotion of Christianity,' with a brief account of the steps that have been taken in its formation.

"The extreme necessities of the 'General Foreign and Domestic Missionary Society of our Church,' led its officers and friends to deliberate upon some measure to enable it to continue its existence and usefulness, and, if possible, to increase its means of doing good. The result of their consultation was the appointment of a General Agent, whose business it should be to visit every diocese in the country, and endeavor to excite the interests of Churchmen in the best of all causes—the promotion of the Redeemer's kingdom. Our city is the first which has been appealed to, to come up to the help of the LORD.

"A publication of the General Agent appeared in the Churchman of the 2d of March, containing his credentials, and explaining his plans to the Episcopal community. On the evening of March 7th, a General Meeting of Episcopalians was called at Christ Church. At this meeting, the Agent explained at length his plan for enlisting the warm energies of Churchmen in the promotion of Christianity; and showed the advantages that would result from its adoption. On the ensuing Sunday morning, a sermon was preached to the congregation of Christ Church, by the General Agent, to the same purpose. The following Tuesday evening was appointed for a meeting of our congregation, with a view to the formation of a society for the promotion of Christianity, on the plan of the General Agent. The meeting, which was thinly attended, in consequence of very unfavorable weather, was opened with prayer, and some remarks explanatory of its object, and of the advantages of such a society as was proposed, by the Rector and Assistant Minister, when, on motion, the subjoined constitution was unanimously adopted. It was also resolved at this meeting, that printed copies of the constitution, with columns for the subscription of the parishioners, should be placed in every pew, and that a committee should be appointed to nominate the officers required by the constitution, to report at the next meeting. After the appointment of this committee by the Chair, the meeting adjourned till the following Tuesday evening.

On Sunday morning the congregation were informed of the proceedings of the first meeting, and were requested to appear at the second one, and to bring with them the constitutions placed in their pews, with the amounts of their first *quarterly* subscription, placed in the column provided for that purpose. The weather was again inclement, and the meeting on Tuesday was again small. After devotional exercises by the Rector, the following gentlemen, presented by the nominating committee, were elected by the meeting as the Executive Committee:—E. GUION, GALEN CARTER, M. D., WILLIAM B. WALTON, WILLIAM E. BIRD, JOHN J. B. KETCHUM, JOHN DODGE, M. D., SCHUYLER LIVINGSTON, ELIJAH GUION, JR., E. G. FAILE, JOHN C. BERGH, N. B. HOLMES, Treasurer, RICHARD STERLING, Secretary.

The subscriptions of such as were prepared, agreeably to the notice issued on the Sunday previous, were then received; and, though not one fourth of the congregation was present, and some who were present were unprepared to come forward, the sum subscribed was such as to warrant the expectation of large results, when the liberality of all has exhibited itself in the columns provided for that purpose, and to evince how admirably our society is adapted to the purpose it has in view. It should likewise be mentioned, that $200 were placed in the hands of the Treasurer of our society, by the ladies of the Fragment Society of Christ Church, and appropriated to the objects they designated.

The Executive Committee have had two meetings, and are determined to use their utmost efforts, to secure the benefits expected from our association. They have adopted the by-laws appended to the constitution—have elected William Gerard and Thomas Mallaby, to supply the vacancies made in their number by the resignation of John C. Bergh and Edward G. Faile, and have appointed committees to attend to the business connected with the society, and to divide the congregation into districts, and nominate collectors to visit the congregation and solicit contributions.

A brief statement of the advantages of our association, may perhaps be useful.

It is expected that all the societies of the parish will be merged in this one Association, which has made provisions in its by-laws for the promotion of the objects of benevolence heretofore favored by the congregation, under the same regulations which controlled the particular societies.

The benefits of this union of charitable operations will be—

1. That any individual of the parish will have placed before him at one view, all the prominent methods of aiding the cause of CHRIST, and can deliberately compare their respective claims, and select which, or how many, he will assist.

2. The charitable operations of the parish will be greatly simplified.

3. As a subscription in either column will make a person a member of the Association, the whole parish will be united in one body, will meet quarterly, and consult together, and listen to information and exhortation; will feel that they are joined heart and hand in a good cause; and thus the bonds of harmony, so essential to the spiritual and temporal welfare of a parish, will be strengthened.

4. Our parish will know, at the end of a year, precisely what it has done in the cause of GOD; and each individual will know what he has done, and through what channels his charity has gone.

5. Collections, which are a very precarious means of obtaining money, will be dispensed with, except in very special cases, and for our own support as a parish; and, as the second article suggests, every one will make an estimate of what he has received from GOD, and will then be enabled conscientiously to decide, how much he will return to the bountiful Bestower of every thing he possesses. Thus our society will be constantly appealing to an important Christian principle, and the quarterly payment it requires will enable its members to increase or diminish their bounty, as GOD hath blessed them.

Other similar advantages might be named; but enough has been said to show that the effect of our society on our congregation must be most happy, if they will sustain it with a zeal at all commensurate to the importance of its object, or to the ability they possess.

It is also hoped, that the adoption by the Church at large, of the plan proposed by the indefatigable Agent, to whose zeal we have been so much indebted in the formation of our society, will result, under the Divine blessing, in immense good to the cause of our blessed Redeemer. Our beloved Church is awaking to a sense of her duty, to disseminate far and wide the privileges she so richly enjoys. Should a society similar to our own be formed in all the parishes within her pale, she will have not only the advantage of unity in her mode of operation, but a generous emulation would be excited, which would elicit all the energies of Episcopalians in this country, to promote the cause of Christianity in the world, and place their Church on the eminence she ought to occupy, as the Church—in doctrine, in discipline, and in worship, the purest in Christendom.

Before closing these remarks, it may be well to remind the congregation, that the project of an Education Society within the bounds of our *Church* originated with them, and has since resulted in the happiest effects; and that the plan of the City Mission, now so favorite an institution with the public, was also first proposed in our parish. We are the first congregation who have embraced the plan of the Agent of the Foreign and Domestic Missionary Society, and may thus be taking the first step in the execution of a scheme which will not cease to operate while the Church lasts, and which will cause her righteousness to go forth as brightness, and her salvation as a lamp that burneth. But though in this respect our example may have a happy influence on other parishes, yet we enjoy the singular advantage of being first to adopt a measure, without relying on mere theory for our encouragement. The practical benefits of a society like the one now commended to your liberal support, have been tested by the Rectors of the parishes of St. Thomas and St. Stephen, in this city, who give their decided preference to it, above any other scheme for the promotion of Christianity they have ever tried or examined. Let the parishioners of Christ Church do their duty, and the great Being who has hitherto watched over them for good, will continue to be gracious.

For the Churchman.

Green Bay, Feb. 18, 1833.

REV. AND DEAR SIR,—I respectfully request the admission into the columns of the Churchman, of the following article in relation to the Protestant Episcopal Mission at Green Bay. Under the date of Dec. 1st, 1832, I prepared some observations for appearance in the paper edited by you, that were demanded of me in consequence of the report of a committee of the New-York Convention, published in the Churchman for October 20th last, which was calculated to leave the impression on the minds of its readers that the Oneidas at Duck Creek were deriving no benefit from this Mission. In those observations, I think that I proved the reverse of this statement to be the truth. May I solicit all, to whom these remarks on the same subject may be submitted, to refer to the former article forwarded by me, to which my allusion will at present be but slight?

The appropriation of books, clothing, &c., to the Oneida children, and expenditures on their account, up to Oct. 1, 1832, amounted to	$243 77
The expenditures for the support of Oneida children up to Dec. 1, 1832, at the rate of $30 00 per annum, were estimated at - - - - -	735 00
	$978 77
I now add that the appropriation of Mission property to the use of the children of this tribe from Oct. 1st last, to Jan. 1st, and expenditures on their account since Oct. 1st last, amount to	46 60
The expenditures for their support from Dec. 1st last, to Feb. 2d, are estimated at - - - - - -	75 00
Whole amount,	$1100 37

A paper exhibiting the correctness of these latter calculations accompanies this statement.

I now beg leave to lay before the public the accompanying list of admissions of Oneida children into the school under my care up to Jan. 2, 1833. This list and the following letter were recently sent by me to Mr. Daniel Bread, an Oneida chief.

Oneida Children, Boarders at the Protestant Episcopal Mission at Green Bay.

No.	Names.	Time of Admis.		T. of Remov.	Re-admitted.	Remarks.
1	Aaron Nymham	1831.	Jan. 18.	Sum. of 1832.		
2	Christine Nymham		" "	" "		
3	Martinus Agequot		" 24.			Never left the Mission.
4	David Beard		Feb. 1.	August, 1832.	Aug. 31, 1832.	At Mis. since Aug. 31, [1832.
5	Joseph John		" "	" "		
6	Daniel Hill		" 2.	" "		
7	Paul Powlis		" 7.	" "	Oct. 24, 1832.	At Mis. since Oct. 24, [1832.
8	Cornelius Doxtater		" "	July, 1831.		
9	Abraham Powlis		" "	August, 1832.		
10	Jacob Swamp		" 10.	" "	Aug. 28, 1832.	At Mis. since Aug. 28,
11	Hannah Swamp		" "	" "	" " "	" " [1832.
12	Moses Chrisjohn		" 12.	" "		
13	Mary John		" "	" "		
14	Susannah John		July 22.			Never left the Mission.
15	John Beard		Nov. 29.			" " "
16	George Bennett	1832.	Feb. 2.			" " "
17	Jane John		" 24.			" " "
18	Sarah Hill		Aug. 1.			" " "
19	Jacob Hill		" "			" " "
20	Martinus Swamp		Oct. 11.			" " "
21	John E. Williams		" 25.			" " "
22	Solomon Archequod or Agequot		Dec. 11.			" " "
23	William Nicholas	1833.	Jan. 2.			" " "
24	T. E. Beard		" "			" " "

Oneida Children temporarily boarding at the Mission.

1. Cyrus John, from Nov. 10th, 1831, to Dec. 5th, 1831: From Jan. 2d, 1832, to Feb. 27th, 1832: From Nov. 13th, 1832, to Dec. 13th, 1832.

2. Daniel Ludovick, from Jan. 12th, 1832, to Jan. 19th, 1832.

[*Copy of the Letter to Daniel Bread, accompanying the foregoing list.*]

"*Green Bay, Jan.* 30, 1833.

"DEAR SIR,—On the first page of this paper is a list of Oneida children, received as Boarders at the Mission School under my care. I include in their number, a child received on their account, though connected by birth with the Brothertown and Stockbridge Indians; and also the son of the Rev. Eleazar Williams. According to this register, two children from Duck Creek left the school superintended by me, in the summer of 1832, having remained at it for about eighteen months; and one in the summer of 1831, having remained five months.

On the first day of August last, there were 14 Oneida children at this Mission; of which number ten had been connected with it for about or nearly eighteen months, one for more than a year, one for eight months, one for about six months, and one for five months.

On the first day of September last, there were 10 Oneida children boarding at this Mission.

On the first day of October last, there were 10; on the first day of November, there were 13; on the first day of December, there were 14, including a temporary boarder; and on the second day of January, 1833, there were 16 Oneida children, all of whom were gratuitously instructed, clothed, and supported, by the Mission under my charge.

May I inquire of you and of other chiefs, and of the Oneida people, if you and they are satisfied of the correctness of the foregoing statement? It is not to be supposed that you should be acquainted with the precise dates of the admission of Oneida children into, or of their removal from this school; but, as the names of these children, (with which you must be familiar,) are mentioned in this paper, you may, from various circumstances, or after due inquiry, have sufficient grounds for testifying as to your belief of the accuracy in general, of the representation here given. As an aid in the conducting of the inquiry suggested, I lay before you some written agreements, signed by the Oneida chiefs and people, committing their children to my care and control. I do not wish that you should affix your signature to any statement respecting the correctness of which you are doubtful, nor until every thing has been faithfully interpreted and carefully considered. It is the truth alone, so far as you and others are, or may become acquainted with it, that I desire to be testified to; and I do not ask for the giving of such testimony as a favor to myself, but as due from you, to the cause of justice.

I am very respectfully your friend,

RICHD. F. CADLE.

MR. DANIEL BREAD,
Duck Creek."

[We are *compelled* to postpone the appended documents to our next number.]

ANNALS OF BENEVOLENCE.

For the Churchman.

THE Treasurer of the "Mite Society of the Theological Seminary Sunday School," attached to St. Peter's Church, presents to the subscribers and donors, the following statement of receipts and expenditures during the past year.

Receipts.	
Subscriptions and Donations,	$49 62
Expenditures.	
For shoes for poor children,	23 45
" clothing (girls)	26 17
	$49 62

Twenty-four garments have been received from the Grace Church Female Benevolent Society;—to the Managers of which Society as well as to other friends, who have aided us in various ways, we offer our grateful acknowledgments.

As the number of subscribers to the Mite Society has been diminished by death and other causes, our ability to relieve the children of the suffering poor is proportionately lessened. We trust, however, that there are many who have only to be informed of the want by which we are surrounded,—the mode in which we propose to alleviate it,—and the small pittance which we ask as the subscription,—to induce them at once to unite with us in our work of benevolence.

The subscription is one cent weekly, or fifty cents yearly. The object of the Society is to provide clothing for poor children to enable them to attend the Sunday School.

ELIZABETH TURNER.

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. VIII.

"The field is the world."

INDIVIDUAL EFFORT.—NO. III.

IN our last number we considered the duties which our *pastoral clergy* owe to the destitute and the benighted, and stated some of the prominent obligations resting upon them in respect to the universal extension of the Church. The nature of their office necessarily renders them the most responsible of all others, and *their* influence must be extensively and powerfully felt. It is presumed, therefore, that they have studied, and will continue faithfully to study their duties to a wicked world, and to their LORD and Master, and that whatever resolutions they may form under a sense of their duty, will be carried out into active operation. For their actions are more closely scanned than their professions; and judging from the ordinary operation of moral causes, we have little hope for any considerable advancement in the missionary enterprise, that does not, under GOD, take its rise from their influence and example.

But yet, still judging from the ordinary course of GOD's providence, there is no just ground to expect that the great work which he has ordered should be performed through human agency, will ever be completed till *all* classes of Christians shall be awakened to a sense and to a performance of their obligations. To *the laity*, therefore, the appeal is now addressed.

Without fear of contradiction we hazard the assertion, that no Christian has ever truly felt the value of his religion, who has not already felt, or who may not at once upon reflection feel, and that deeply, for the spiritual wretchedness of the world. There is implanted in every human soul a spirit of sympathy, which, though often benumbed by a sordid selfishness, is, notwithstanding, to a greater or less extent responsive to the calls of sorrow and of suffering. That sorrow and that suffering, then, must have been for ever unfelt by that heart which is disturbed by no painful emotion when discovering them in others. If, therefore, he who once racked by sin and sorrow has "fled for refuge to the hope set before him in the Gospel"—if, comparing his present with his former condition, he realizes the worth of that "blood which cleanses from all sin"—he must necessarily grieve, if he will for a moment reflect upon the misery of such as have no "peace in believing." Again—there is in every bosom a principle of benevolence which causes its possessor to tremble at another's danger. And especially he who has been exposed to a scene of misery, and who afterward finds himself secure in a retreat of safety, cannot fail, except through excessive stupidity, to feel keenly when he sees a friend or any fellow-mortal in the same dangerous exposure. If then, reader, you have felt the weight of your sins—if you have felt the weight of GOD's curse upon your spirit, and shuddered at the horrors of an eternal death—and if after this you have found the curse removed from your polluted soul, and have an assured prospect of a seat at GOD's right hand in heaven—can you feel indifferent to the multitudes around you and throughout the world, who are sitting in "darkness and the shadow of death?" No, you cannot. And if you would know your duty to a dying world, you must, in the first place, strive to *feel* for its condition. This feeling must be enkindled and kept alive in the bosoms of Christians before they can act with vigor in the cause of their Master. A spirit of pride, or some vague idea of a claim of duty, may often prompt to benevolent and religious exertions; but unless there be an actual *feeling*—a hearty *desire* for the success of the object in view—these exertions will inevitably be weak, perhaps an absolute hindrance to the cause for which they are put forth. Wherever this feeling does not exist, it should be earnestly sought: and although like "all holy desires, all good counsels, and all just works," it can proceed only from GOD, it can yet arise only through the exercise of such means as are at every Christian's disposal. These means are *knowledge*, *reflection*, and *prayer*. Every Christian, therefore, should seek information respecting the prospects of the unconverted for time and for eternity—he should dwell with intensity and earnestness of thought over their situation and their dangers—and he should pray frequently and fervently for their deliverance. Let him follow out this course of duty, and he cannot fail to feel for ruined souls. Let him do this, and every gracious emotion of his heart will be excited, every tender sensibility will be warmed into life and vigor, and he will immediately begin to inquire how he may *act* with most efficiency for the glory of GOD and the salvation of the world.

No sooner is this feeling truly alive in the breast of the Christian, than he will, under whatever circumstances he may be placed, give it vent in his *actions*. And in the first place he should act, by *exerting an influence on the minds of his fellow Christians.* It is incumbent on the *layman* as well as on the clergyman to "provoke" his brethren to "love and good works." When seeing and feeling for the world's wretchedness, and determining that it is his duty to contribute all in his own power for its relief, he is naturally inclined to induce others to co-operate with him. His duty is to follow this natural bent of his inclination; and often when inclination ceases to stimulate him—when delicacy for others' feelings opposes a barrier to his advancement in this discharge of duty, he should still seek to inspire every heart within his reach with those sentiments and emotions which he himself feels for the miseries and the wants of a lost world. He should impart his knowledge on the subject wherever he finds it lacking, and by the application of principles and of facts arouse others to feel, to resolve, and to act with him in the cause he so dearly loves.

But farther than this, every private Christian is bound to act for the cause of CHRIST by the *contribution of his worldly substance.* There is scarcely a religious truth more clearly deduced from both reason and revelation, than that "the earth is the LORD's, and the fulness thereof." If but a slight reflection be made upon the relation in which all created intelligences stand to their Maker, it will never be claimed that they can possess any thing properly *their own.* Every mind must be impressed with an irresistible conviction that GOD's claim to whatever He has created is absolute, and that impiety would attach itself to the demand even of an arch-angel who should assert a sovereignty over the meanest spot of creation, or a control over one particle of its riches. "What hast thou that thou didst not receive?" "The silver is mine, and the gold is mine, saith the LORD of hosts," is the emphatic declaration of Scripture. But plain as is the declaration, and forcible as is its sanction, there are but a comparative few who act upon its truth. Most are in the habit of considering themselves as sole proprietors of their own possessions, and that they are at full liberty to employ them at their own pleasure. Whenever an appeal is made to them in behalf of a religious institution, they are too apt to calculate their donations, not by what GOD *requires* of them, but by what they can give consistently with the proper gratification of an avaricious spirit, or by what they can well *spare* after they have satisfied the full demands of luxury and pride. *Self-denial* is to them a thing unknown; and perhaps they have never once even dreamed that a *sacrifice* of a *momentary* worldly indulgence is to be made for the salvation of souls from the regions of *everlasting* despair. It is indeed true, that the necessary wants of life must be supplied, and it is unreasonable to suppose that GOD has placed the means of this supply in the power of His creatures without intending them to be used. But *wants* do not consist in *luxurious and sensual gratification;* and whatever is expended for the indulgence of such appetites and passions as Christianity condemns, is so much taken from the bounty of GOD and expended in the service of Satan. The world has its fashions, and its follies; and the humble disciple of CHRIST may be strongly tempted by their allurements. But what madness, to set up the demands of fashion and of folly against the commandments of GOD! Is a spirit of holy beneficence and a disposition to contribute for sending forth messengers of JESUS through our land and through the world, to be subordinate to a love of worldly splendor? Is any lover of his Saviour, and any friend of those souls which He came from heaven to redeem, to squander upon his appetites that money which, if properly applied, may be instrumental in honoring that Saviour, and saving those souls everlastingly? Are the trappings of outward show, and the blazonry of wealth, to be set in contrast with that "robe of righteousness" and that "crown of glory," which will adorn every soul that, while on earth, shall be fitted for heaven? Professing Christian—if you have not done it already, be entreated to answer these questions, with honesty, to your conscience and your GOD. If reason and conscience establish you, as they must do, in a decidedly negative reply, then again inquire whether your actions accord with the principles which you so promptly avow. If they do not, you have broken that vow which you made when you promised to renounce "the pomps and vanities of this wicked world"—if they do not, you will find witnesses rising up against you at the day of judgment, of whom you now know nothing. The talent which your LORD has intrusted to your keeping, will then be presented before you not merely as having been buried, but as having been lavished in the service of sin. And if through your prodigality any of your fellow-mortals are lost for ever, they will rise up at the day of final trial, and condemn your soul with theirs to the horrors of the second death.

Z.

For the Churchman.

REGARD FOR THE CHURCH.

THE sweet Psalmist of Israel, deeply impressed with the majesty, beauty, and impregnable strength of "the city of our GOD," breaks forth in the following exulting language: "Walk about Zion, and go round about her; and tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Nor has he been alone in the use of such language. The same laudatory sounds have reverberated from every nation cheered with the light of Christian truth. The same sentiments have burst from the lips of countless numbers of holy men in every age, who have properly regarded the institutions of the Most High GOD, as emanating from himself, and thereby entitled to the honor and reverence of all his faithful servants. But although "Zion is the perfection of beauty," and most worthy the admiration of all her children; yet men may join in raising the notes of praise, when, as far as regards themselves, there is no rational cause for rejoicing. There are many within her consecrated walls, who literally follow the admonitions of King David, in walking about the Church, and in proclaiming to all around the order, strength, and beauty that there reigns predominant. They are ready "in season and out of season" to bring forward the claims of her divinely-constituted priesthood: they are zealously affected in support of the society of heavenly origin, and might extend their love and admiration so far, as to give their bodies to the devouring flame in its defence, if circumstances required. They can talk fluently of "primitive usages," and of continuing in the "apostles' fellowship;"—their whole thoughts may be absorbed in the outward interest and prosperity of the Church; and they may offer up fervent prayers that "peace may dwell within her walls, and plenteousness within her palaces;"—in fine, they may become recipients of her holy ordinances, and join in all her acts of public worship:—all this may be done, yea, and should be done, by those who have been redeemed of the LORD, and made denizens of the new Jerusalem. Still it behoves every one, even those who thus show their zeal for apostolic institutions, to examine well the secret motives of their own hearts; for they may thus act, and at the same time be "aliens from the commonwealth of Israel, and strangers to the covenant of promise."

They may deceive themselves with the "cry of peace, peace, when there is no peace." They may think their outward zeal for the Church will "cover a multitude of sins," and compensate for that inward change of heart, without which it is impossible to enter the everlasting kingdom of our LORD and Saviour. 'Evangelical truth and apostolical order' may be their motto, and yet they may forget, that one of the earliest, ablest, and most successful teachers of evangelical truth, said, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

By the conduct of men thus loud and active in supporting the claims of the Church, but neglectful of her injunctions to cultivate the Christian graces, her truest interests are severely injured. They thwart the great objects for which she was established, both in their own case, and perhaps in that of many others; for they seem not to realize, that the Church is but the channel, through which the refreshing streams of the Divine favor flow—through which the invigorating supplies of the Holy Spirit are given to them that are sanctified.

If Churchmen would "walk about Zion," and exhibit the "beauty of holiness" that there reigns, in their lives—if they would mark well her towers, and give heed to the doctrines proclaimed thence; then might their every action tell to the generations that follow, their full confidence in the strength of those bulwarks. If after there reposing their dearest hopes, they should strive to exhibit in their daily deportment, their "growth in grace,"—if they kept the "unity of the spirit in the bond of peace," and fulfilled the commands of their Saviour,—then might the Church become the "joy of the whole earth;"—then might "the ransomed of the LORD come to Zion with songs and everlasting joy upon their heads;—then would sorrow and sighing flee away;"—then might they have more real occasion to express their regard for the venerable Church "built on the foundation of the apostles and prophets," through whose instrumentality they had come to the "knowledge of the truth."

Churchmen, when they reflect on the important privileges they enjoy, in the Divine organization and purity of doctrine exhibited in their branch of the general Church, together with the beauty of holiness shown in its formularies of devotion, have sufficient cause for eulogizing its merits; but let them at the same time bear in mind, that if these advantages are not improved, their final condemnation will only be the more certain.

J. A.

For the Churchman.

MR. EDITOR,—Having a great aversion to unnecessary postage, I will not send a communication to the Editor of the (Auburn) Gospel Messenger, but will take the liberty of thus hinting to him, that in the midst of his valuable and pressing duties, he has forgotten to give the important circulation which his valuable paper can give to the Bishop's communication respecting the diocesan agencies for the General Seminary. It is proper that its contents should be known generally in the Diocese, as that may very essentially aid the agents, and let every parish know what the Church expects of it.

A SUBSCRIBER TO THE MESSENGER.

For the Churchman.

THE following letters have been received by the General Agent of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," and relates to the objects of his agency.

Lexington, April 3d, 1833.

The interest of many years in Missionary operations, has taught me that the formation of associations, and the exertions of regular agents, are indispensable to large success. Will not the friends of Missions in our beloved Church, then, give their countenance and cordial support to the Rev. Mr. Boyd, the constituted Agent of our Domestic and Foreign Missionary Society? Will not the clergy welcome him in their parishes, and the laity in their dwellings, and bid him "GOD speed?" Can they bid him depart without some substantial proof of their interest in that cause, which, above all others, is emphatically the cause of GOD, and of his Son, JESUS CHRIST?

For my own part, I cannot refrain from expressing my fervent gratitude to GOD for the separation of my dear Brother to this important work, and offering my continual prayers that GOD may bless him with abundant success.

B. B. SMITH.

To all the friends of Missions in the P. E. Church in the U. S.

Boston, April 6th, 1833.

REV. AND DEAR SIR,—Absence from home and a very great pressure of business growing out of my removal to New-Jersey have prevented an earlier acknowledgment of your favor of the 22d ult. I most cordially welcome you as Agent of the Society to the Diocese of New-Jersey. I approve your plan, as well as the object at which it aims, and will give you my most cordial co-operation in its promotion. It was my purpose to bring the Missionary enterprise very distinctly before the Convention, and to urge a complete diocesan organization on the very principle you suggest. Now can you not be present at Camden on the 29th May? If you can, we can at once complete the arrangement. If you cannot, I will give you any aid which may be needed by letter to the clergy; but I advise that nothing be attempted until after the Convention.

Very faithfully your Friend and Brother,

G. W. DOANE.

For the Churchman.

"FOR EFFECT."

IT is often the painful duty of a friend to apprize another of his faults; and in the same way it is incumbent on a Christian to point out the errors of others. Particularly does this appear a duty when those errors become popular, and threaten to injure the interests of true religion. Sometimes the very danger of the attempt serves only to show the importance of it.

One of these errors I conceive to be *the neglect of principle from a view of expediency.* An instance of this, reported by a credible person, will explain my meaning. A minister of a non-episcopal denomination, in one of his discourses, had made a representation of man's sinful state by nature, which was thought by my informant to be perfectly absurd. He told the preacher so, and expressed a wish for further information. The answer he received was, "I think it had a good effect." This persuasion seemed to him a sufficient justification for uttering a sentiment which, whether true or false, he was not disposed to defend, and of the truth of which he appeared (to say the least) to entertain doubts. In a case like this the iniquity of the thing distinctly presents itself in connexion with the weakness, if nothing worse, of the one who could be guilty of it. Vain man! is it to be supposed that men's foolish conceits and false doctrines are to benefit the cause of truth? Is the child of light to practise works of darkness? Is the soldier of CHRIST to wield the weapons of the prince of the power of the air? And has the one who thus mistakes his proper duty no ground to fear the examination of his motives and conduct at the great day of account?

I think, Mr. Editor, I have seen the operation of similar views in that cause which may be said to say to its advocates and the means which they employ, "Be ye holy, for I am holy." I have no doubt of its having been observed by others. Still, as what strikes the attention of one does not that of another, it may, possibly, subserve some good end if I name a few of those instances which have met my eye. Yourself, or some of your correspondents may, perhaps, extend the list, and more ably expose the fallacy and danger of the error. And I beg to be understood as not intending to impute *intentional wickedness* in any of the instances.

It would be but charitable to suppose of clergymen who keep back from their people part of the whole counsel of GOD, or who declare it in such polished periods that the truth is concealed by the garb in which it is presented to view, or who dwell so much on a few points of the divine will as to make their preaching *on the whole* give a distorted view of religion, or who, in their services in the desk and pulpit, assume an affected or theatrical manner, or who habitually violate the rubrics and canons to which they have promised conformity;—of such, I say, it would be but charitable to suppose that they do it for producing a good effect.

I have never been satisfied as to the correctness of the *principle* upon which many of our benevolent institutions act in the particulars of assigning offices to the contributors of certain sums, and of publishing from time to time the names, &c., of donors. The temporary *expediency* of this course cannot be questioned. If, however, my fear is well grounded, as to the unsoundness of the principle, these modes of exciting others to engage in the cause of benevolence are among the instances which are to be discountenanced.

The spirit of emulation fostered in schools by mercenary rewards; lotteries for benevolent objects; alarming children with false representations, and deceiving them with false promises; and Christians participating in sinful amusements with the design of winning souls to CHRIST; appear to me as undoubted instances of departure from correct principles for the sake of some present good.

But whether I am right or wrong in these specifications of erroneous practice, I beg leave to make an additional remark. It is not for a Christian to "do evil that good may come;" and as nothing can succeed eventually without the Divine blessing, it becomes Christians, acting singly or collectively, as public functionaries or private persons, to hope and labor for success only in the use of means which are agreeable to the Divine will.

N. N.

THE CHURCHMAN.

SATURDAY, APRIL 27, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms* will be realized, in large accessions to our subscription list.

APPOINTMENT BY THE BISHOP FOR CONFIRMATION.—April 28th, St. Peter's Chapel.

BISHOP ONDERDONK proposes making a Visitation in the months of May and June, as follows:—

Tuesday, May 7, Patterson, Putnam county; Thursday, 9, Phillipstown; Saturday, 11, Albany, St. Peter's Church, A. M., St. Paul's, P. M.; 5th Sunday after Easter, 12, Cohoes; 13, St. John's, Troy, (Ordination.) Ascension-day, Thursday, 16, Plattsburgh; Sunday after Ascension, 19, Malone; Tuesday, 21, Pottsdam; 22, Norfolk; 23, Waddington; Saturday, 25, Heuvelton; Whitsunday, 26, Ogdensburgh; Whitsun-Monday, 27, Morristown; Thursday, 30, Brownville; 31, Watertown; June 1, Sackett's Harbor; Trinity-Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; 6, Rome; 7, Oriskany; 8, and 1st Sunday after Trinity, 9, Oneida Castle; Wednesday, 12, St. John's, Troy, (Institution.)

⁂ The Editor of the (Auburn) Gospel Messenger is requested to notice the additions in the above, made since it was first published.

TO CORRESPONDENTS.—We thank "C." for his acceptable favor, but must ask for the remainder of the article before any part can be inserted. "S. N." will find a sufficient reason for the exclusion of his article, in the question '*Cui bono?*'

DEFERRED MATTER.—We are under the necessity of postponing our further remarks on the Text of the English Bible, together with an account of the would-be Bishop West's Prayer Book, (a copy of which has been kindly furnished us by a friend,) and several other articles designed for this number.

AGENTS FOR THE CHURCHMAN.—The Rev. Edward Ballard will receive and transmit subscriptions from Pittsfield, Mass., and the vicinity. Lieut. S. L. Russel, U. S. A., Hancock Barracks, will do the same, for Houlton, Me., Woodstock, N. B., and the vicinity. These gentlemen will please accept our thanks for their unsolicited kind offices.

CHURCHMAN'S ALMANAC.—In consequence of the frequent and pressing solicitations to resume the publication of the Churchman's Almanac, and the many very favorable expressions of opinion concerning the character and usefulness of the almanacs for preceding years, the Standing Committee have resolved to proceed forthwith with the Almanac for 1834, and request that orders may be transmitted as early as practicable. Terms as heretofore.

GREECE.—While in Europe a Non-Episcopalian, one of the soundest and clearest intellects of the age, the author of the Natural History of Enthusiasm, is maintaining to the Christian world that if they ever wish to succeed in attempts to convert the Heathen, the episcopal constitution of the Church and prescript forms of prayer must be used as means—in Greece, an American missionary from a Non-Episcopalian association is busying himself in attempts to deprive an existing Christian community of the very advantages thus recommended as indispensable for the extension of the Gospel by one immeasurably his superior in learning and judgment. We find the following extracts from the journal of Mr. King, Missionary in Greece from the American Board, in a late Vermont Chronicle, and transfer them entire, as remarkable relics of the levelling spirit which animated the Puritans of old, and proofs of the kind of qualification, as to learning and judgment, which is supposed by some to fit a man for evangelizing a corrupt branch of the Church catholic.

June 1, 1832.—Read in a late work, written by Korai at Paris. It is an admirable work, and will, I fancy, do much toward correcting some of the errors of the Greek Church. It contains, as many of his books do, a long preface, then the Epistles of Paul to Timothy and Titus, with a new translation, and notes on all the important passages. In this work he advocates, in a very zealous manner, the cause of "*equality,*" and shows very clearly that bishop and presbyter were, in the first age of the Church, synonymous terms, and that the same were often called diakonos or minister. He shows, also, that confession was in apostolic times voluntary and *public;* says that the custom of the priest's going about with holy water to sprinkle the houses should cease in free Greece; shows that days of fasting were not ordained in apostolic times; that the apostles did not fast many days in succession, nor at any fixed period, but only according to circumstances, &c. I should be glad if this book could be put into the hands of every man in Greece. I am confident that these sentiments of Korai are gaining ground among some in this country, and I indulge the expectation that, at no distant day, this Church will very much resemble our own, or the Presbyterian. Much will depend, however, upon the political situation of the country after the arrival of the new king. In the eyes of most of the Greeks of intelligence, Episcopacy has lost much of its brilliancy. They are beginning to think, and most justly, that the power which they, who are called bishops, have so long held, was bestowed by the princes of this world, and that political governments have a right to take that power away, and without infringing at all upon the rights which CHRIST granted to his ministers. The number of bishops now properly belonging to free Greece is very small. War has destroyed them; and now some people are beginning even to talk of a reformation in their church government, which they think may be effected without at all infringing upon the dogmas or doctrines of their Church. They consider it, however, as necessary, before such change be proposed, that the common people should be more enlightened. The patriarch of Constantinople has no longer much influence; he lost it by excommunicating those who took part in the rebellion against the Turks; and it is not improbable that the cords which bound them to him, will soon be wholly severed.

August 7.—About eight in the evening arrived at Ægina.

8.—I called on Gennadios, on Mr. Scoufos, the governor, and on P. and others. Mr. P. read to me a part of a piece, which he has written on the subject of church dignities, to show that primitive church government was democratical, and that bishop and presbyter were synonymous terms; and the power they afterward received, is not of heaven, not of CHRIST or his apostles, but all human. The occasion of his writing this is, that it is expected the national assembly will discuss the subject, whether the Church in free Greece shall remain in connexion with the patriarch of Constantinople, or not. The piece will probably be published in the papers. I am rejoiced to find that he has just such views on the subject. He is undoubtedly one of the most intelligent priests and learned theologians in Greece, and uses his pen with a great deal of facility. I trust the time is soon coming, when Greece, and perhaps the Church generally, will return to the simplicity of the first century, and when bishops will lose that *temporal* power which they received from men, and be good ministers of the Gospel, and seek for nothing more than what the Gospel allows them.

Mr. King, it seems, is as skilful at 'beating the air,' as some of his cis-atlantic co-workers in the cause of parity: he evidently considers his Greek champion as having done much for the cause by 'clearly showing,' what all the world knew before, that in the apostles' day, 'overseer' and 'elder' were names indiscriminately applied to the order of the ministry *under* the 'apostles;' and that members of the same order were also called 'ministers!' This same reformer of the Greek Church must have a knack at showing things clearly; inasmuch as he has 'shown that days of fasting were *not* ordained in apostolic times,' while the immediate companions and disciples of the apostles always labored under the grievous mistake of supposing that they *were;* nor only so, but actually perpetuated their error in the Church, by their example and writings, from their own days until now.

Mr. King, in his first entry, says that it is most just to think 'that the power which they, who are called bishops, have so long held, was *bestowed by the princes of this world,* and that political governments have a right to take that power away.' For any thing that appears in the rest of the paragraph, the writer might have had reference to the ministerial functions claimed as exclusively appropriate to the Episcopal order; and in that case would have been chargeable with either gross ignorance or wilful misrepresentation. But the last entry, made a whole month after, seems to explain his former language as having reference to '*temporal* power' only. If so, Mr. K.'s ideas must be exceedingly 'at loose ends,' or he could never have jumbled together so incoherently and indistinctly things so totally different as the *imparity of the ministry,* and the *investment* of a ministry, of any kind, *with temporal privileges and jurisdiction.* The sooner the last is done away, the better: the man who raises his rash and impotent hand against the former is a partaker of the sin of Korah, a sharer in the malediction of Jude.

GREEN BAY.—We beg the reader not to be deterred by the length of the article on this subject, under the "Missions" head, from its perusal. The bearing of Mr. Cadle's faithful and devoted labors on the spiritual welfare of the Oneidas, has, we are persuaded, been much misrepresented and more misunderstood. At the same time, we feel bound to justify ourselves and our brethren from the suspicion of having ever called in question the integrity, zeal and energy of the missionary at Green Bay. We knew him too well to entertain the slightest doubt on those points, even while it was thought that circumstances out of his control deprived the Oneidas of benefit from his instructions. The freest and fullest tribute to his usefulness, and willingness to be useful, was rendered, at the very time when expressions were used, and measures adopted, which, we regret to find, have given our worthy brother much uneasiness.

SUNDAY SCHOOL ANNIVERSARY.—By an unaccountable oversight, we have forgotten to record this most interesting celebration. The following account is copied from the 'Family Visiter.'

Wednesday in Easter week, the 10th instant, was a busy and happy day for the Episcopal Sunday Schools of this city. The gratifying increase of their numbers had rendered an alteration in the mode of celebrating their anniversary absolutely necessary. One church, however large, would no longer contain the assembling thousands, even with an entire exclusion of spectators. Two accordingly—two of the largest—were selected as places of meeting for the present year, and a division of the schools according to their locality was made, one portion being to convene in the morning at St. John's Chapel, the other in the afternoon, at St. Thomas' Church. A fine day favored the arrangement, and those splendid edifices were completely filled with scholars, teachers, and spectators. At St. John's, the schools assigned to that building filled the whole ground floor, and one of the galleries; leaving only one gallery for the throng of interested and gratified witnesses from the several congregations. At St. Thomas', beside the complete occupation of the ground floor, the former organ loft, (above the pulpit,) and the choir, were filled by the schools—the latter by a part of the scholars of St. Thomas' parish, who acted as choir, very creditably to themselves and to their musical instructer, Mr. Dingley. At St. John's, morning service was conducted by the Rev. Mr. Smedes, the lessons being read by the Rev. Mr. Cutler. At St. Thomas', the Rev. Dr. Hawks conducted the service, the Rev. Mr. Whittingham reading the lessons. The same sermon (from 1 *John* iii. 18) was preached on both occasions, by the Rev. Mr. Bayard, and listened to by his youthful auditory with evident interest, and, we doubt not, profit. The services were concluded, on each occasion, with prayer and the blessing by the Bishop. In St. Thomas' this was followed by the performance of an anthem, from the words 'Suffer little children to come unto me,' &c., by the choir—Sunday School children, it will be remembered. At the dismission of the scholars, they were presented with a plain cake and a copy of the 'Voice from the Dead' for each. Of the latter 3600 were given away, the expense being defrayed by a subscription set on foot by a few zealous friends of Sunday Schools.—Collections were made in the galleries both morning and afternoon, the whole receipts, we understand, amounting to a little more than sufficient to defray the expenses of the anniversary.

The following abstract of the state of the schools was read in the course of the exercises, both morning and afternoon.

Schools in union with the Society,	24
Teachers, do. do.	587
Scholars, do. do.	6144
Increase of Teachers during the past year,	140
" Scholars " " "	1529
" Schools " " "	2

712 copies of the Children's Magazine are reported as taken by eight schools.

26 copies of the Family Visiter are reported as taken by three schools.

Two other schools state that these periodicals are subscribed for, but do not mention the number of copies.

We may add, that the sixteenth annual report of the New-York Protestant Episcopal Sunday School Society, in a pamphlet of 30 pages, is now ready for distribution. On the whole it is a most encouraging and interesting document.

DEAF AND DUMB.—The Fourteenth Annual Report of the Directors of the New-York Institution for the Instruction of the Deaf and Dumb, being for the year 1832, is before us, in the shape of a remarkably neat pamphlet of 52 8vo pages. The interest of its contents corresponds with its appearance, and is not a little increased by the appendage of a well-executed view of the institution, a print of the *manual* alphabet of the deaf and dumb, and several highly gratifying specimens of the proficiency of pupils of the institution in composition. We cannot better recommend this excellent charity, than by inserting the following description, *the production of a pupil.*

"This is a very large house denominated the Institution for the Education of the Deaf and Dumb; the Legislature of the State of New-York have granted funds to defray the expense of building it. It is situated on a piece of ground between the Third Avenue and the Middle Road, about three miles north of the city, about a mile and a half east of the Hudson River, about three quarters of a mile west of the East River, and about four miles south of the Harlaem bridge. It was commenced in 1827, and completed in 1829. Men were employed in building it at the expense of $31,000. It has about 25 rooms, three of which are school-rooms for the instruction of the Deaf and Dumb: two of them are studying rooms for them, several are occupied by teachers and men, some, furnished as parlors for visiters, and one as a library presented by the benevolent.

"The length of the building is 110 feet, and its width 60 feet, and it has a basement, and three stories, and looks like a college. The basement contains a dining-room, a washing-room, a kitchen, and ironing-room. There is a partition between two yards, and sheds under which the males and females play.

"The institution is provided with six well qualified and experienced teachers; five of whom assist Mr. Peet in the duties of instructing the scholars in their five classes. The principal of the New-York institution is Mr. Peet. And his duty is to take care of all the pupils, to make rules of conduct for them, and to have the superintendence and government. He was appointed a secretary of said institution by the Board of Directors, in the place of Dr. Akerly, resigned. The Directors hold meetings monthly to consult about the business of the institution, and employ him in taking charge of all the pupils.

"There are 10 acres of land, belonging to the institution, which consist of meadows, a lawn, and two gardens. The meadows produce grass in abundance, which is converted into hay. The largest garden is planted with vegetables, and the other has various flowers for the female pupils. There is a shop built of wood, in which four competent and capable men have three trades to instruct the male pupils in the department of work and industry. And these trades consist of the cabinet-work, tailoring, and shoe-making. There is a stable standing opposite to the shop, in which horses, wagons, hay and straw are kept."

We hope this report is for sale; and shall be gratified if our notice should induce any reader to procure it. *Curiosity* to know what good is doing by others, and learn how to do good ourselves, is attended with as much pleasure in its gratification, as the mere thirst for news affords when slaked; and there is this difference, the one profits ourselves and may profit others; the other does naught but harm.

NEW TRANSLATION OF THE NEW TESTAMENT.—We can have no objection to efforts to make plain and easy the reception and comprehension of the word of GOD, in the way of translation, any more than to paraphrase, commentary, expository lecture, or sermon. But it is with pain that we find a clergyman of the Episcopal Church distinguishing himself by such weak judgment and bad taste (to use no harsher terms) as are displayed in a late attempt of this kind, if it be rightly represented—and there appears no reason to doubt that it is so—in an article reprinted from the New-York Journal of Commerce in the last Episcopal Recorder. We give the title of the book, as a warning to our readers—

"*A new and corrected Version of the New Testament; or, A minute Revision, and professed Translation of the original Histories, Memoirs, Letters, Prophecies, and other Productions of the Evangelists and Apostles; to which are subjoined a few, generally brief, critical, explanatory, and practical Notes.* By Ro-

DOLPHUS DICKINSON, *a Presbyter of the Protestant Episcopal Church in the United States, and Rector of St. Paul's Parish, district of Pendleton, South-Carolina.*" With a portrait of the translator. The work is dedicated to "Alpheus Fletcher Stone, member of the Massachusetts Medical Society."—*N. Y. Journal of Commerce.*

This "professed *translation*" appears, from extracts given, to be a loose paraphrase in language far from well chosen, and amounting, in many places, perhaps in most, to an entire perversion of the sacred text.

TRACTS.—We are happy to acknowledge the receipt of a bound volume of the tracts of the New-York Protestant Episcopal Tract Society, containing Nos. 1 to 12, forwarded, together with Nos. 23 and 29, by the Rev. J. Chapman, of Perth-Amboy, in answer to our request of the 13th inst. Several numbers are already in the printer's hands.

LITERARY.

An Essay on the Life of the Right Reverend Theodore Dehon, D. D., late Bishop of the Protestant Episcopal Church in the Diocese of South-Carolina: with an Appendix. By C. E. GADSDEN, D. D., *Rector of St. Philip's Church, Charleston.* Charleston. For the Author. [Proceeds for St. Philip's Church Sunday School, Charleston.] 1833. 8vo. pp. 341.

Loveliness characterizes in one word the subject of this biographical essay. Lovely in person, temper and genius; lovely in life and in death, lovely in his personal intercourse and in his writings, Theodore Dehon seemed to have been placed in a world made up of perturbations to show the degree of perfectibility to which fallen nature, still fallen and depraved, might attain by the gracious influences of the HOLY SPIRIT received and cherished from earliest childhood upward. Such, at least, is the representation made by all who were privileged to know him, confirmed by the unvarying tenor of the productions of his pen, and fully borne out by the statements made in the present somewhat tardy, but ample tribute to his memory.

Although at the time of his death in 1817, Bishop Dehon had filled the highest office in the Church five years, had borne the responsibilities of the ministry more than twenty, and had been still longer a public servant of the sanctuary, he was cut off in the very summer of his days. His character was ripe from boyhood. At school, he revealed the future man, in the rare combination of such talent as secured pre-eminence before all competitors, with such temper and dispositions as quelled envy and made jealousy impossible. A college course begun before he was fifteen, was passed with equal distinction, and without a stain on the moral brightness of his character. After two years of preparation, one of which was spent in the care of a parish as lay-reader, preaching (as was then the loose and most blameworthy practice) his own compositions, he entered the sacred office, at the earliest permissible age, a few days after his twenty-first birthday, and immediately assumed the pastoral charge of the congregation in which he had been previously officiating, Trinity Church, Newport, Rhode-Island. Twelve years passed among that people, bound their hearts to his as the heart of one man, and the feebleness of his health alone would have induced either him or them to consent to an acceptance of the third invitation which he received in the course of six years to become pastor of a church in Charleston. Two years spent there, as Rector of St. Michael's Church, so won the confidence and love of his ministering brethren and the lay representation of the Diocese, that his election to the episcopate in February, 1812, and his acceptance of the weighty charge after a short but conscientious and deep deliberation, were regarded by all concerned as cause for joy and thankfulness. The virtual superintendence of the Diocese, indeed, had been already conceded to him, and there remained only the spiritual powers peculiar to the bishop's office, to be vested in him by the consecration for which he was selected by the suffrages of the Church. He had already encountered and overcome some of the peculiar difficulties in which prejudice and misunderstanding had involved the administration of church affairs in South-Carolina. If his new office added dignity to the weight of character and mild energy which he had previously, with unshaken firmness, brought to bear in favor of order and sound principle, it also increased responsibility and anxiety for the result. But he justified his constituents' choice. In trying circumstances, without for a moment relaxing the reins committed to his hands, he at once awed and soothed down opposition, until, before the end of his short episcopate, the Diocese attained the state of harmony and united devotedness to the common good by which it has been so eminently distinguished ever since.

It was just in the height of his usefulness, when he had made himself almost the idol of all who enjoyed the benefits of his spiritual care, that his Master thought fit to take him hence, by a short illness, in the forty-first year of his age. Perhaps men thought too much of him: an instrument so beautiful and so efficient might engross the interest which the work alone should have excited. Certainly, if ever there was danger of such an error, it was in the case of a man like Dehon. If ever deprivation was adapted to teach the lesson that He who doeth all things well hath no need of the services even of his truest servants, it was that by which his Diocese was bereaved of its cherished—almost worshipped head.

But to this hour his influence has survived him. At the name of Dehon the heart of a Carolinian Churchman still vibrates with the pride and grief of affection deprived of the object which it glories to have once called its own. The objects which he cherished are yet sedulously fostered, almost as much because he cherished them as because of their intrinsic deserts. The course which he recommended is observed almost as much on account of his recommendation as in view of its inherent fitness. His writings are the most precious jewels of the Church over which he once presided. His memory is her proudest ornament.

Such is the idea of Bishop Dehon's history and character, furnished by Dr. Gadsden's Essay. The work is —we had almost said—unique in its kind. Certainly, we remember none precisely similar in the range of our biographical reading. Jones' Life of Horne most resembles it, principally on account of the remarkable correspondence between the characters of the two bishops; and somewhat, too, in consequence of the like necessity which want of incident has laid on both biographers, to make their works delineations of character and principles, rather than narratives of facts. But in many respects, Dr. Gadsden takes after honest Izaak Walton, the faithful chronicler of worthies with whom we need not be ashamed to rank Dehon, much more than Jones of Nayland. More, indeed, of Walton's mantle has fallen on the biographer of Dehon, than on any life-writer within our knowledge. There is the same single-hearted determination to find matter of admiration and instruction in even the smallest incident relating to his theme. There is the same honest warmth of commendation so heartily bestowed on all the excellencies of his departed friend, that the reader cannot help partaking it. There is the same fondness for reflection and digression, and much of the same ease and simplicity in both. There is the same unsuspicious confidence in the friendliness of the reader, and frank unbosoming to him, as from one friend to another, of all the writer's views and opinions. There is the same childlike reverence and love (would that it were more common!) for the Church, her ordinances, her institutions, her regulations, and her observances. There is the same delight to dwell on the temper and views with which the hero of the story discharged the offices and duties of life, and above all those connected with his sacred embassy. And there are, too, we must allow, the same weak points—frequent repetitions, and trifling inaccuracies, seemingly slips of memory or the pen—such as the mention of Philemon (p. 143) instead of Onesimus; and a too free use of the writings of the subject of the memoir.

Dr. Gadsden's work is ushered in with a 'Preliminary' selection of interesting facts relative to the history of our Church, not only in the Diocese of South-Carolina, but in all the States from 1606 to 1793. A few of these we should have felt inclined to omit; but as a whole, the forty pages thus occupied present a body of information not easily attainable elsewhere and of high interest, and form a useful appendage to the work.

The Essay itself is divided by an easy and happy arrangement, into eight chapters, devoted respectively to the childhood, youth, and early manhood of Dr. Dehon; his ministry at Newport; his visit to South-Carolina, and occurrences between the years 1802 and 1810; his ministry in Charleston, as Rector of St. Michael's; his ministry in Charleston, as a presbyter of the Diocese; his episcopal ministry; miscellaneous remarks on his life, character, and opinions; and his last days, with the proceedings caused by his death.

An Appendix of about forty pages, consists of sermons, addresses, orations, and public documents from the Bishop's pen.

The whole work is rich, as the reader must have already surmised, not only in example, but in counsel and in precept. What Dehon *was* and *did*, is set before us with minute faithfulness; we have the model complete in all its parts. But this is a small part of the boon.—What he thought and said—what he believed and counselled—what he felt and wished—is stated with as little stint. The mind and heart are portrayed as fully and as faithfully as the life and actions. And then, in addition, we have the free outpourings of the biographer's principles and opinions, frankly and kindly given, with their reasons, on almost every occasion of importance. The book is, in fact, a repertory of a true Churchman's views and practice.

We must give a specimen or two of these stores. One shall be of practice, one of principle.

Mr. Dehon at Newport.

It is said this Church was, about this time, in a declining state. Differences prevailed in the congregation, which much disturbed its peace, and interrupted its prosperity. There was no office which Mr. Dehon undertook with greater pleasure, and executed with better success, than that of mediator. His expostulations, founded in Scripture, were unanswerable. His example enforced every lesson. His affectionate manner was irresistible. "Blessed are the peace-makers, for they shall be called the children of GOD." He perceived a misunderstanding so soon as it was produced, and instantly endeavored to correct it. He noticed the first wave of anger, and poured upon it the oil of kindness. He never beheld the peace of any society interrupted, without applying to its restoration the energies of his mind, and the fascinations of his heart. He never saw the brother alienated from his brother, without a desire, a prayer, and an attempt, as far as propriety would permit, to effect a reconciliation. Like Moses, in this respect, not less than in his meekness, he came forward to allay the heat of passion, and heal the wounds of friendship; and his look, and speech, made the appeal of Moses to the heart, "Sirs, ye are brethren, why do ye wrong one to another?" The harmony of his congregation, produced by his address, continued uninterrupted. It flourished greatly, and the praises of its minister were in the heart and on the lips of every one. There was talent, and knowledge, and oratory, to excite commendation, but the tribute now alluded to was less from the understanding than from the affections, and was rendered more to goodness than to other excellencies. The expressions of those in the humbler walks of society, while their eyes were filled with tears, the delicate attentions of the refined, and the solicitude of all for his welfare, brought to mind those happy times when the minister was revered as a father, and esteemed "very highly in love for his work's sake." The nominal salary was small. But the people ministered abundantly to his comfort. And many of their gifts had unspeakable value, because associated with such feelings as the heart loves to awaken. The knowledge of their existence constitutes one of the best joys of a Christian minister. In his own emphatic language, he here wanted nothing.

His time was chiefly divided between parochial visits, and his study. The congregation was large, and he felt it his duty to be acquainted with every member of it. To some, his visits were only occasional, while to others they were frequent, and long protracted. He loved to speak with those that feared the LORD. He felt that he could be instructed in some things by the weakest disciple; and the experienced Christian, in the humblest situation, always commanded his respect, and was valued as a good monitor, and a living witness of the efficacy of the Gospel. He loved to chasten his attachment to the present scene, and to cultivate humility and benevolence, by frequenting the abode of poverty and wretchedness, and the chamber of sickness and death. By such visits he was also impressively reminded of the sinfulness of human nature, which had exposed it to so many and dreadful calamities, and of the value of that religion which was sent from heaven to bind up the broken-hearted; to declare good tidings to the poor, and to kindle the light of immortality in the valley of the shadow of death. He recollected that our LORD had commended the state of poverty, as favorable to the reception of the Gospel, and, therefore, went often to the houses of the poor, to reclaim from error, or to encourage in well-doing, them and their children; to persuade them to practise family and private worship; to attend at the sanctuary; to think less of a world which had disappointed them, and more of those riches which are certain and everlasting. "From the hovels of the poor (writes a friend) he would turn to the dwellings of the affluent, and paint the scenes he had left with such glowing colors, and in such pathetic language, as would immediately induce them to send, out of their abundance, portions to those who had nothing to eat. Frequent instances have come within my knowledge, of comforts which have been sent, without even the giver's name, to the distressed and needy, in consequence of his feeling description of their situation." By administering to their necessities from his own purse, and calling in others to their relief, when his own means were insufficient, he acquired their confidence; by his attentions, and those of other Christians influenced by him, he excited in them self-respect; by giving them some well selected tract, or larger book, he conveyed useful instruction, and finally, by some scriptural incident happily introduced, "a word fitly spoken, like apples of gold in pictures of silver," he gradually led them from immoral and irreligious habits, to become good members of society, and the Church.—p. 74–76.

Administration of Baptism.

"The revival of the ancient custom of *public* baptism, was among the most valuable fruits of his youthful ministry. It is probable that the example of Bishop Parker had strengthened the convictions of his own mind, in relation to this subject. But it would have been a sufficient reason with him, always diffident of himself, and confident in the wisdom of the Church, that her rubric expressly enjoined the administration of baptism in the Church, on some holy day or prayer day, immediately after the second lesson, except in cases of necessity. The case of sickness is specially mentioned, and there may be other cases, which the Church designed to leave to a sound discretion. Indeed, all general directions imply exceptions in those cases which could not have been anticipated by human wisdom. The regulations of the Church in relation to the other sacrament are precisely similar. The Lord's Supper is to be administered in the Church, as the most suitable place, but in the case of sickness it is permitted in a private house. It cannot be doubted that if this order was innovated upon, the convenience of some individuals, and the power of custom, which often is considered a reason, would render it as difficult to restore the primitive usage as it has been found in the case of the solemn sacrament of baptism. There is not a reason for the *public* celebration of the Lord's Supper which does not apply to the other sacrament. And there seems a special propriety in administering, in the presence of the Christian society, the act of initiation into that society. In this good work, he encountered strong opposition from individuals of influence. To some of them, such reasons as these appeared sufficient—that they had not been used to the proposed way; that it was inconvenient; that they had been accustomed to associate with this solemn act of religion, a social entertainment; and finally, that they were unwilling to contemplate a service with any additional solemnity, which they performed rather from habit, or in compliance with the wishes of a pious friend. But our pastor was not to be diverted from his duty by any opposition, and the objections which were offered satisfied him that baptism in private houses had led, and perhaps was almost unavoidably subject, to great abuses. He was not willing that his people in general should lose the benefit of witnessing this significant ordinance, or that the baptized in particular should be deprived of the prayers of the congregation, and of the best means of exciting in their sponsors a due sense of their responsibility. He conducted this affair with his usual discretion, with the firmness of Paul, and the meekness of Moses; and such was his success, that some parents candidly declared, that in future they would object to a proposal for privately baptizing their children, although they had been strongly in favor of it. At this early period of his ministry, he appears to have been also sensible of the usefulness of another ancient usage of our Church, the observance of the fast and festival days. He felt the interest of a primitive believer in the events and characters of the Christian history, and considering the commemoration of them happily calculated to promote religious sensibility and knowledge, the appointed public service on the fasts and festivals was punctually performed."—p. 80–82.

We might select many such portions. Among them, certainly, would be—Mr. Dehon's observance of the festivals and fasts, pp. 131 to 136; his use of the Communion, pp. 136 to 138; his introduction of public baptism in Charleston, pp. 126 to 130; his manner of reading the services, pp. 111 to 116; his examination of candidates for orders, pp. 161, 188 to 190; his mode of visitation, pp. 185 to 187; and his dying hours, pp. 257 to 261.

That the work may meet with an extensive circulation is our earnest wish, not without hope that it will be so. No fitter work can be had for a Parish Library. There are few better monitors for the Churchman who would be sound in principle and correct in practice, or for the clergyman who would unite primitive zeal with primitive simplicity, and join the earnestness of Paul with the amiability of John.

Polymicrian Concordance of the New Testament. By Alexander Cruden, M. A. To which is prefixed a Memoir of the Author, by W. Youngman. Abridged from the last London edition, by Rev. William Patton. New-York. D. Appleton & Co. 1833. 32mo. pp. 528.

WITH regard to a work of this kind, it is impossible to do much more, at its first appearance, than describe and pronounce upon the design. The latter we are disposed to do favorably, believing that this cheap and convenient form will induce many to purchase a Concordance who would otherwise remain without that necessary aid for the thorough study of the sacred word. The former we cannot do better than in the compiler's own language.

The present work is very much an abridgment of the large and valuable Concordance of Alexander Cruden. The same general divisions, definitions, and uses of words, have been retained, so far as was consistent with necessary brevity. Instead of having *three* distinct alphabets, as is the fact with Cruden, the *proper names* with their signification, are arranged in the general alphabet of words. Upon examination, it was found, that many words might with advantage be omitted: as *Numerals,* since they are generally connected with prominent nouns or verbs, under either of which the text may be certainly found:—*pronouns, prepositions, auxiliary verbs,* and to some extent, *adverbs,* and the like. Great care has been taken to have the work accurate. The proofs have passed through four distinct readings, by men accustomed to this service: yet it cannot be supposed, that, amid such a wilderness of figures, no mistakes have escaped the vigilance with which the press has been watched. It is believed, however, to be very accurate.

All this is very fair. But we are sorry to find, that under such a word as "Elect," for instance, the *abridger* has gone out of his way to *enlarge* the definition, by *adding* to Cruden's article the following paragraph:

This election is [1] *of divine sovereignty irrespective of any goodness in the objects of it,* Rom. ix. 11. [2] *Eternal,* Eph. i. 4. [3] *Absolute and irrevocable,* Rom. ix. 11. [4] *Personal, that is, of a certain number of persons,* 2 Tim. ii. 19. [5] *Of some of the chief of sinners,* 1 Tim. i. 15. [6] *It is in* CHRIST, Eph. i. 4. [7] *It is to sanctification and holiness as the means, and eternal glory as the end,* Eph. i. 4.

Nor is this all. Cruden gave *four* meanings to "elect;" the abridger gives only *three:* this is not abridging; it is *mangling.* And it seems to be very unfair mangling, when it turns out that the omitted signification was that which correct interpreters of the New Testament (Dr. Stuart, for instance) admit to be the origin of the use of the word in Romans ixth, *mis*interpreted, as we think, so egregiously, in the first and third heads of the interpolation just given. The sentence omitted is:

"(3) Of the *Israelites,* who were GOD's chosen and peculiar people, Isaiah lxv. 9, 22."

We submit it, whether it is either just or honorable, in a work of this kind, designed for Christians of all tenets and denominations, thus to steal a march upon the unwary, by foisting in principles, taught as *ex cathedra,* which many, (we certainly, among the number,) would be sorry to inculcate or communicate. A clergyman, for instance, who is familiar with Cruden's larger work, might unwittingly be deceived into a recommendation of this pretended *abridgment* to his Sunday School teachers or Bible class, when he would be far from doing so were he aware that it had been turned into a catechism of Calvinism.

We would take this opportunity of reminding the readers, as well of the larger work as of this its 'amended and enlarged' abridgment, that the definitions in each must pass for what they are worth. Alexander Cruden, M. A., however creditable his qualifications as a proof-reader and index-maker, does not appear to have been exactly the man to furnish standard interpretations of Scripture; and we very much fear that however superior the qualifications of Rev. Wm. Patton may be, (as no doubt they are,) his style of interpretation would nevertheless suit us little better.

An Address to Parents, delivered in Trinity Church, Athens, on Sunday morning, 24th February, 1833. *By the Rector,* Rev. JOHN GRIGG, A. M. Hudson. 1833. 12mo. 24 pp.

AN earnest desire to impress upon his charge a due sense of one of the weightiest responsibilities of which man is capable, has drawn forth this fervid appeal from an anxious and zealous pastor. That it has been asked for publication, shows the sense which his people entertain of their duty and his faithfulness.

Neglect of keeping in view the due end and necessary results of religious training; insufficient instruction in the evidences of revealed religion; want of early restraint; temporizing with the spirit of the world; preparation of the young for temporal rather than eternal life; and the absence of personal examples, are pointed out as defects in parental conduct to be shunned. The marriage vows, relations to society, duty to their offspring, obligation to GOD, and the hope of future reunion, are presented as motives for the due discharge of duty.

THE PULPIT for March is out, and will furnish its patrons with the solid and practical instruction of Dr. Reed of Poughkeepsie, on Prayer, and of Dr. Beaslie, of Trenton, on Industry.

THE FRIEND is the title of a weekly paper, just established in Pittsburgh, Pennsylvania, devoted to the improvement, religious and moral, of young men. We are glad to find Whately and Coleridge occupying conspicuous places in its first number, and augur well of a publication begun under such auspices.

MARRIED.

In Pittsburgh, Pa., on the 9th instant, by Rev. Dr. Upfold, the Rev. Edward Y. Buchanan, to Miss Anne Eliza Foster, daughter of Wm. B. Foster, Esq. of that city.

OBITUARY.

From the Journal of the Flushihg Institute.

DIED, on Ash-Wednesday, in the 27th year of his age, WILLIAM SEABURY, brother of the Rev. S. Seabury, professor of languages in the Institute, and grandson of the late Bishop Seabury.

Although the eulogy of obituary notices generally passes for the effusions of partiality, we are unwilling that the Journal of the Institute should have no record in its pages, of the estimation in which the deceased was held in our community, and by all who knew and were able to appreciate his character. We have seen but little of human excellence if we are mistaken in saying that he was not an ordinary man. His talents, combining a strong memory, intuitive comprehension, a clear and steady judgment, and great powers of attention, were originally of the first order; and united as they were, with an ardent disposition for inquiry, would have fitted him for eminence in any pursuit that required a vigorous and well-balanced mind. His penetration and acute discernment in discovering the bounds and true relations of a subject, and in arriving at just conclusions, were altogether those of superior intellect.—His moral worth was on an equality with his mind. As he had the keenest perception of truth, so he had the warmest affection for it. He saw its essential beauty, and loved it for its own sake. Perhaps the most striking traits in his character were his extreme conscientiousness and perseverance in the discharge of duty. His model was Christian perfection; he knew nothing of the bye-roads to it, but took the direct course, from which nothing could bend his endeavor for a moment. There was a resoluteness in all his purposes, which, left to the corrupt direction of nature, might have been obstinacy, but sanctified by divine grace, became a high degree of Christian inflexibility. "Though he slay me," he might have said, with Job, "yet will I trust him." And why, with such endowments, was he unknown to the world? The answer is a melancholy one. His mind, ever since it began to expand, was incarcerated in a diseased body. About the age of sixteen he exchanged the life of an active youth in the country, for that of a student devoted to his books. At this time he prepared to enter college, which he did in an almost incredibly short period, and prosecuted the studies of a term of the Freshman year with the prospect of attaining the highest honors of the class. But the exertion, too intense even for one habituated to study, and counteracting so suddenly all the previous habits of his life, was fatal in its consequences. His constitution broke down under it, and from that time until his death, he was the victim, with but temporary relief, of distressing and increasing disease. His sufferings incapacitated him for social intercourse, and allowed him to make any mental exertion only at intervals, and in a very partial degree. The inactive solitude to which he was thus doomed for years, was inconceivably afflictive to him, longing as he did for action in a sphere of usefulness, and conscious, as he must have been, of the possession of powers that would have ensured him success. It was his wish to devote himself to the Christian ministry. But at this disappointment, or any of his sufferings, he never murmured. He was uniformly amiable toward all around him, never impatient, and perfectly resigned to Heaven; always looking upon his severest afflictions only as the discipline of that gracious economy in which "all things work together for good to them that love GOD." He was content "through much tribulation to enter into the kingdom of heaven." And we doubt not, that through the grace of his Redeemer, he has "entered into that rest" which he indeed "labored" to attain. The author of this outline (which he hopes will be filled up with a memoir that would be at once a grateful tribute of fraternal affection, and a pathetic and instructive narrative for the Christian community,) will only add the conviction, that if William Seabury had lived in the enjoyment of health, the public, and not merely a limited circle of acquaintance, would now testify to his talents and his virtues.

W. A. M.

NOTICE.

A Sunday School will be opened on the first Sunday in May, at the large school room near 21st-street, on the Bloomingdale road.—Those who are inclined to aid it with their services as teachers, are requested to communicate the same to Mr. Vail, student at the Theological Seminary; or to Rev. J. McVickar, No. 8 College.

April 25, 1833.

FAIR OF ST. CLEMENT'S—POSTPONEMENT.

A FAIR will be held, by the Divine permission, for the sale of articles useful and of taste, for the benefit of the Sunday School of St. Clement's Church, at Mr. Niblo's Saloon, on Wednesday, the 15th of May, (not the 24th April,) to commence at 11 in the morning, and be continued during the evening.

Calendar.

April 28.—3d Sunday after Easter.
May 1.—St. Philip and St. James.
—— 5.—Fourth Sunday after Easter.
—— 12.—Rogation Sunday—Fifth after Easter.
—— 13. }
—— 14. } Rogation Days.
—— 15. }
—— 16.—Ascension Day.
—— 19.—Sunday after Ascension.

INTELLIGENCE.

DOMESTIC.

INSTITUTION.—On the second Sunday after Easter, the 21st instant, the Rev. Benjamin C. Cutler was instituted Rector of St. Ann's Church, Brooklyn, L. I.

Morning prayer was read by the Rev. Dr. Turner, of the Prot. Episcopal Theological Seminary, New-York.

The new incumbent was instituted by the Rt. Rev. the Bishop of the Diocese. The Sermon, from *Acts* v. 42, was preached by Dr. McIlvaine, Bishop of Ohio, and late Rector of St. Ann's Church.

The Communion was administered by the new Rector, assisted by the Bishop and Dr. Turner, to about 300 persons.

CONFIRMATIONS.—By the Rt. Rev. G. W. Doane, in St. Mary's Church, Burlington, N. J., on Thursday the 18th instant, 13 persons; in St. Paul's Church, Paterson, on the 21st instant, the second Sunday after Easter, 15 persons.

CLERICAL CHANGE.—The Rev. Samuel E. Arnold, from Nova Scotia, having produced the canonical testimonials, and made the subscription required by the Constitution of the Church, has been received and acknowledged by the Bishop as a presbyter of this Diocese.

AGENTS FOR THE THEOLOGICAL SEMINARY.—The Rev. Isaac Peck, of Troy, has been appointed by the Bishop, under a resolution of the Diocesan Convention, Agent for the General Theological Seminary in the district composed of the counties of Albany, Rensselaer, Schenectady, Montgomery, Saratoga, and Washington.

The appointment of agents is now complete, and is as follows:—

1. For the district composed of the city of New-York, Long-Island, and Staten-Island, the Rev. John McVickar, D. D., of New-York.
2. For the district composed of the counties of Westchester, Putnam, Orange, Sullivan, Dutchess, Ulster, Columbia, and Greene, the Rev. Samuel R. Johnson, of Hyde Park.
3. For the district composed of the counties of Albany, Rensselaer, Schenectady, Montgomery, Saratoga, and Washington, the Rev. Isaac Peck, of Troy.
4. For the district composed of the counties of Oneida, Madison, Chenango, Broome, Delaware, Otsego, Herkimer, Lewis, Jefferson, St. Lawrence, and Clinton, the Rev. Benjamin Dorr, of Utica.
5. For the district composed of the counties of Monroe, Wayne, Ontario, Livingston, Steuben, Tioga, Tompkins, Cortlandt, Onondaga, Oswego, Cayuga, and Seneca, the Rev. Henry J. Whitehouse, of Rochester.
6. For the district composed of the counties of Erie, Niagara, Orleans, Genesee, Alleghany, Cattaraugus, and Chatauque, the Rev. William Shelton, of Buffalo.

COLLEGE RECORD.—*New College in Missouri.* A new college is about to be erected in St. Charles, Missouri. A letter from that place, inserted in the Charleston Observer, says, "Mr. Collier is making arrangements to erect a fine college. He has given $10,000 for a commencement. Dr. Wilson and Judge Barton have given handsome lots on the hill for the buildings. The professorships will be endowed by Mr. Collier." The same letter says also, "They are about erecting a college, at Palmyra, in this State, by funds raised in Philadelphia." —*Philadelphia Inquirer.*

PAROCHIAL EFFORTS

New Churches in Philadelphia.—Every Christian who has compared the population of our city, with the scanty accommodation afforded by our churches to its inhabitants, will rejoice in every well-directed effort to increase their facilities for attending public worship. There has not been, we believe, for several years past, any addition to the number of our Episcopal churches, and we learn with peculiar pleasure that two new ones are about being built in the western part of our city. We have already spoken of All Souls' Church: the other of which we wish now to give some information, is GRACE CHURCH, (of which the Rev. S. C. Brinckle is Rector.) The congregation have for some time been preparing to erect a new edifice in a more eligible situation than the present building. The site chosen is the S. W. corner of Cherry and Eleventh streets. Excavations have been made for the foundation, and it is intended, with the Divine permission, to lay the corner-stone in the course of the ensuing week.

Another church, in the success of which we feel an interest, is being erected at Manayunk, a flourishing village in the vicinity of this city. The edifice commenced is 39 feet by 60. The walls have been erected and covered in. All the work thus far done has been paid for, and there are funds for further operations. Some assistance will, however, be needed to complete the church.—*Episcopal Recorder.*

ACKNOWLEDGMENTS.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *Twenty-five Dollars,* from the Managers of the Female Sunday School of St. Peter's Church, Philadelphia, per Miss H. B. Murdoch, Secretary, to be returned in the publications of the Union.

FLOYD SMITH,
No. 12 Maiden-lane.

April 24, 1833.

CITY-MISSION SOCIETY.

The Librarian of the Sunday School attached to the Church of the EPIPHANY, gratefully acknowledges the receipt of 5 vols for the use of the library of said school, from Mr. P. Teller.

V. CLOWES, *Librarian.*

P. S. Donations of books from the friends of the Mission will be thankfully received at 206 Bowery, or 5 Tryon Row.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of $156 91, being the amount of a collection in Trinity Church, in this city, on Sunday last, after a sermon preached by the Rev. Dr. McVickar.

EDWARD R. JONES, *Treasurer.*

April 24th, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 25th, from the following persons, viz:—

Thomas F. Davis, *with remit*—Rev. G. W. Hathway, *with remit*—Rev. P. L. Whipple—Lieut. S. L. Russell, U. S. A.—Rev. P. Van Pelt—Rev. R. Cadle—Stimpson & Clapp—Postmaster, Newark, N. J.—Rev. J. W. James.

TO LET,

PEW No. 39, eligibly situated on the ground floor, north aisle in St. John's Chapel. Apply to the Sexton, or at the office of The Churchman.

April 25, 1833.

NEW-YORK MUSICAL ACADEMY,

North-west corner of Broadway and Broome-street.
Entrance in Broome street.

MR. DINGLEY, formerly editor of the "*Euterpeiad,*" and during the last three years teacher of *Vocal Music* in this city, on the Pestalozzian or German system, in several primary and boarding schools, Sunday Schools, private classes, &c., with the most decided success—has been induced, at the solicitation of many patrons, to open an institution in which a thorough knowledge of Music, Vocal and Instrumental, suited to the Church or the Parlor, can with facility be acquired.

The Academy will open on Monday the 6th of May, and Pupils can enter their names, and be organized in classes, at any time during the preceding week.

Private pupils will also be received, and private classes may be made up. Children at the age of seven, may be taught the science.

Lessons will be given at almost every hour of the day and evening, so that all can be accommodated.

The principal juvenile classes will be instructed in the morning, at noon, and at 4 or 5 o'clock, P. M., so as not to interfere with other schools. Adult classes of Ladies and Gentlemen will be instructed in the evening.

In addition to Singing, will be taught the Pianoforte, Organ, Harp, Guitar, Violin, Flute, &c.

An Assistant Teacher, recently from London, who is an excellent performer and teacher on the Organ, Pianoforte, &c., also in singing, has been procured. Other efficient teachers will be employed when their assistance shall be found necessary.

Further particulars may be ascertained by a circular on application.

Respecting his competency, and the peculiar advantages of his plan of teaching, Mr. D. has the pleasure of referring to the following gentlemen:—

Rev. F. L. HAWKS, D. D., *Rector of St. Thomas' Church.*
Rev. J. D. WICKAM, *Principal of the Washington Institute.*
SAMUEL W. SETON, Esq., *Agent of the Public Schools.*
C. H ROACH, Esq., *Sup. of St. Thomas' Sunday School.*

No, 6, 2 w.

EDUCATION.

THE Subscriber having resigned last fall his charge as Principal of the *Brooklyn Collegiate Institute,* has removed to the city of New-York, where he has taken a spacious dwelling in one of the most retired and pleasant parts of the city, No. 14, *Carroll-place,* Bleecker-street. In future he will devote his personal instructions to a limited number of *Young Ladies,* the most of whom will be received as members of his family. The same extensive and liberal course of instruction will be adopted, as has been pursued in the Brooklyn Institute, while under his charge, with which the public are already well acquainted. From the experience of the last *ten years,* in superintending and giving instructions in institutions containing more than *one hundred* young ladies, the subscriber flatters himself with the belief of satisfying all the reasonable expectations of such parents as may place their daughters under his charge.

J. LIVINGSTON VAN DOREN.

No. 6. 6w.

BOARDING AND DAY SCHOOL.

MISS ANGELICA GILBERT continues her School for Young Ladies, at No. 113 Bleecker-street, [near Le Roy Place.] The Summer Term commencing on Thursday, 9th May next.

Her assistant Instructresses, are ladies of the highest qualifications for the trust, in point of education and experience, and she personally teaches Music, Vocal and Instrumental; and though employing an excellent French Master, superintends this branch, to aid and advance the younger Scholars.

The Scientific Branches are thoroughly taught, as far as the age and capacity of the Scholar permit.

Once in three weeks a Review of Studies takes place, and a Register of Merit is kept, which parents are invited to inspect, and thus take part in the Moral Government of the School. Strict attention is given to propriety of deportment; and principles of correct conduct are sedulously inculcated.

The most respectable references may be given to Clergymen and other Gentlemen, and parents of Scholars.

The Bill of Terms communicated on inquiry. 4w.

April 9, 1833.

CHURCH OF THE ASCENSION, CANAL-STREET,

Rev. MANTON EASTBURN, Rector.

A FEW good Pews in this church may be purchased, by applying promptly to either of the subscribers. Such as remain unsold on the 1st May, will be rented, the present occupants having the preference.

MEIGS D. BENJAMIN, 195 Pearl street,
CHARLES CARVILL, 108 Broadway,
Committee of the Vestry.

April 4, 1833. 109—3w.

JUST received, AN ADDRESS TO PARENTS, delivered in Trinity Church, Athens, on Sunday morning, 24th Feb. 1833. By the Rector, Rev. John Grigg, A. M. Price 13 cents. For sale at the Protestant Episcopal Press, 46 Lumber-street.

DEATH OF THE RIGHTEOUS.

JUST published and for sale at the New-York Protestant Episcopal Press, THE DEATH OF THE RIGHTEOUS, OR, THE WAY OF HOLY DYING. By M. De La Placette. Translated from the French, by Lewis P. Bayard, A. M., Rector of St. Clement's Church, New-York.—Price One Dollar.

"In presenting to the public such a work as this, at the present time, the translator is entitled to the sincere thanks of every friend of JESUS. And many souls, it may be hoped, to his great joy, will derive from these pages that knowledge which maketh wise unto salvation."

"In commending this volume to general notice, it may be particularly stated, that it is in an eminent sense *a family book,* and also that it is entitled to a place in *the library of every parish,* and of *every Sunday School.*—*Reviewer.*

Gospel Preaching.

PREACHING EVANGELICAL.

SAY, what is GOSPEL PREACHING ?—'T is to show,
How from his Father's love by wilful deed
Man fell; and how, for ransom'd man to bleed,
The Son of GOD took in this world of wo
Our flesh, and quell'd by death our mortal foe:
And what his Spirit's aid; and whither lead
His laws; his means of grace; and what the meed
Of faith, matured by love; and what we owe
The Three in One! This knowledge passing reach
Of man's device or angel's, broad and deep,
GOD by his Son deliver'd: this to teach
Mankind, he charged the shepherds of his sheep:
If man or angel other Gospel preach,
He "sows the wind, and shall the whirlwind reap."

PREACHING UN-EVANGELICAL.

"To shut the gates of mercy on mankind,"
By GOD's mere will excluded, save a few,
Will they or not, who pass selected through;
To stint the stream of heavenly love; to bind
By strong necessity the human mind
To sin and endless wo; to hold to view
The GOD of all perfection, as untrue,
Unjust, unpardoning, pitiless, unkind:
IS THIS TO PREACH THE GOSPEL ?—In thy word
Not such, great GOD, thy loving-mercy's call
These eyes o'erjoy'd have seen, these ears have heard.
Thy name is "LOVE." By our forefather's fall,
All sinn'd and died. Forgive me if I 've err'd,
Deeming thy Son a ransom paid for all!

Bishop Mant.

DOCTRINAL.

GOD'S FOREKNOWLEDGE AND GRACE.

THE writer of the following article assumes what we are fully persuaded is false, that the divine "decrees," spoken of in Scripture, and the "foreknowledge" mentioned in *Romans* viii. 29, have reference to the eternal condition of individuals. That the extension of gospel privileges beyond the limits of the chosen depositary of the elder dispensation, was the "decree" by which the Roman and Ephesian Christians, having been "foreknown," were "chosen in CHRIST before the foundation of the world," and "predestinated unto the adoption," is to our minds as clear as any other item of revealed truth. Still the fact that the divine foreknowledge does extend to the character and deeds of individuals, and implies a certainty in the Divine mind concerning that eternal condition which will be the consequence of such character and deeds, is indubitable. The difficulty which a persuasion of this truth presents to many humble and thoughtful inquirers, is well met in the remarks below, and on grounds wholly independent of the erroneous assumption with which they set out. The need, use, and efficacy of grace are correctly stated, and their compatibility with entire freeness of man's agency, and absolute necessity of its exertion, is satisfactorily shown. With the caution above, we commend these statements to the serious attention of our brethren.

I think that the decrees of the infinite JEHOVAH, with whom a thousand years are as one day, are the result of his foreknowledge; "Whom he did *foreknow* he did predestinate:" "Elect according to the *foreknowledge* of GOD:" "GOD did cast away his people whom he *foreknew*."—That predestination should sometimes be spoken of *without* reference to foreknowledge does not make against the fact. St. Paul might omit sometimes alluding to a truth, but he would never assert that which was untrue. The mind of GOD, little as we can comprehend the infinitude of its power, is doubtless as familiar with the future as with the past, or he could not carry on his mighty purposes. Indeed, we cannot conceive of GOD as destitute of foreknowledge. Whether his decrees be the result of foreknowledge or not, we cannot deny that he possesses such knowledge. It is clearly told us, that he does. And can we, dare we, believe, that possessing it, he decrees unjustly; that because, and simply because, he has the power he ordains some to happiness, and others to misery, without reference to any purpose, motive, or principle of justice? Is this in unison with the revealed character of GOD? There is no caprice with JEHOVAH. He is not a mere despotic sovereign. He wills, but he always wills equitably. If he wills to bestow mercy, he has a reason for it. If he hardens, he has a reason for it. He hardened Pharaoh's heart, but like other obdurate sinners Pharaoh hardened his heart first: he was a wicked and an oppressive tyrant, and GOD made known the power of his wrath on this vessel of his wrath, fitted for destruction, not by him, but by sin.

It may be said, that foreknowledge itself is fate; that as our destiny is known, we are no longer free agents. But the case is not so; for the knowledge of an action cannot influence it, unless power were put forth also. That it gives the opportunity for the exercise of power we know, but GOD has determined that we shall not be mere machines; for although he does much for us in our fallen circumstances, he leaves us at liberty to seek heaven or to neglect it. He will bring us to judgment: and we are to be judged by the laws under which we have lived, (see Rom. ii.) and according to the deeds done in the body. If it should be urged that there are many passages in Scripture, representing man as powerless and utterly unable to do any thing of himself, and as perfectly opposite to the idea of free agency as predestination can be; I answer, that man, though originally a free agent, and still so to a certain extent, has become so corrupted by the fall, and all his moral faculties so weakened and perverted, that he has no longer the power to practise virtue and piety in his own strength;—the principle of evil is so powerful within him, that, in another sense, he may be said not to be a free agent. But GOD has met the difficulty by imparting additional strength, through the influence of the HOLY SPIRIT: and to all to whom the Gospel is offered, is this gift offered too. "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the HOLY SPIRIT to them who ask him," was the declaration of the Son of GOD. "Ask, and ye shall receive." It is indeed true, that in us dwelleth no good thing; that we are insufficient of ourselves to do any thing as of ourselves; that we cannot even come to the Son "except the Father draw us;" and that "faith is the gift of GOD." But is there not sufficiency in Him who has promised to assist us; and does He withhold it when we seek it? Has our heavenly Father kept back that influence we all need, before we can approach the Son? Has he not drawn us even by the cords of love? Does he ever offer mercy, and withhold the power to accept it? And does he ever deny the gift of faith to those who ask it? Sinners, I mean those who continue in sin, will be condemned, not because they were by nature unholy, but because they sought not to be made holy; not because as fallen creatures they had forfeited heaven, but because they made no effort to obtain it,—their culpability consists in neglecting or refusing salvation; and not in their natural depravity. "If he who broke Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden *under foot* the Son of GOD, and done *despite* to the *Spirit of grace?*" We cannot save ourselves, we cannot change our hearts, we cannot sanctify them. GOD must do this for us; but we may refuse to be saved, we may *oppose* the operations of GOD; for there is such a thing as "resisting the Spirit." We are told not to "grieve the HOLY SPIRIT," "not to quench the Spirit;" and there are proofs enough that the consequences rest on the sinner's own head, if he be not reconciled to GOD, and loses heaven. Let it not be supposed that co-operation on our parts, if I may so speak, takes away from the glory of GOD, or ascribes merit to the sinner: certainly not; unless the traitor has ought to boast of, because he supplicates for pardon, and takes the necessary steps to procure it; or the destitute can claim merit, because he asks for food, or partakes of the offered bounty.

Let none therefore declare that the decrees of GOD are against him. GOD has, it is true, told us that he knows all things from the beginning to the end; that he rules all people; and as the supreme Governor of all worlds, he has a right to do as he pleases, and that he has predestinated those whom he foreknew. But he has also told us something more. He has told us that *he* decrees righteous decrees; that he judges according to truth; that he is just and holy in all his ways. He has told us too that he will "bring us to judgment." He has shown us that we are sinful, and has offered us pardon: He has told us we are weak, but has provided us strength. And that we may never urge our inability to go to CHRIST, he sends the HOLY SPIRIT into our hearts, operating on them by all those means which he deems most likely to draw us to him. He has told us the consequence, if we refuse his grace; and has enforced his declarations by all that is awful and terrible in his anger, all that is touching and winning in his love and compassion. Knowing all these things, is it difficult to decide how to act? Shall we presumptuously trust to the security of our salvation, because He who knows all results has come to certain decisions, or as presumptuously despair when he tells us he wills "that all men should be saved," and urges us by every argument his wisdom can suggest, to flee to the cross of CHRIST, to believe and live; and if there is aught that is irreconcileable to our finite capacities, let us remember how high his thoughts are above our thoughts, and that the ways of GOD must necessarily be past our comprehension. And we may rest assured, that since the GOD with whom we have to do is kind and good, he does not mock us by offering that which he denies us the power to accept.—*Christian Observer.*

SUNDAY SCHOOLS.

From the Episcopal Watchman.

THE CAUSE OF SUNDAY SCHOOLS.

THE Christian community are no longer insensible to the value and importance of the Sunday School system in advancing the interests of the cause of CHRIST. At least it may be said, that they are no longer in ignorance concerning its nature and effects. The Sunday School itself has been too often before their eyes; its important results upon the character of the individuals who partake of its benefits, and on the community around them, have been too often sustained and enforced by the unanswerable arguments of well-attested facts, to allow on the part of any who are not wilfully blind, a continued unconsciousness of the power which this great scheme possesses, and which it is destined to exert on the world.

Yet it does appear to me, Mr. Editor, that the amount of sensibility on this subject, especially in the Episcopal community, is far from being commensurate with its own intrinsical importance and with its important bearing on the cause of missions. Few remain who are not friendly to the cause of Sunday Schools—yet there are still comparatively few, who act as if they felt that in these was to be found the mightiest instrumentality which the Church can hope for, in the prosecution of schemes of enlarged benevolence. This opinion is not the mere result of a cavilling spirit, taken up simply for the purpose of dealing censure upon the existing state of things. It is an influence maturely drawn from the observation of facts; and in the humble desire and hope, that a consideration of these facts may operate in producing a change and improvement, I venture briefly and hastily to enumerate some of the most striking and conclusive. The attempt is made, under the impression that it is the duty of every individual to do what he can, however small may be his ability, for the extension of CHRIST's kingdom.

We must look for our future missionaries from the Sunday Schools of our Church—amongst those who are now the objects of their fostering influence must be found the champions of the Cross, the heralds of salvation to a lost world, who are to be sent forth from the midst of our people. We must look to our Sunday Schools, also, for the hearts and the hands who are to aid and to support her missionary enterprises: the pillars of the Church at home, as well as the messengers of the Church abroad, are to be reared up here for the LORD's service. Sunday Schools must afford us the means and the men which twenty years hence are to further the progress of the Gospel through the world. The Church is consequently bound to regard them as objects of paramount interest; and by all the talent, and piety, and zeal, and wisdom she possesses, to render them in reality, what they are in theory, her best and brightest hope. As her chief dependance, they ought to be her chief care; and being first in importance, they deservedly claim the first place in her thoughts and affections, her efforts and her prayers. But has their claim been answered? Has their high importance been duly estimated?

Surely not, by *the conductors of the periodical press.* We have indeed our Sunday School Journals; but who reads them? (1) how small is their circulation, and how often despised is their insignificance? (2) But the complaint is, that in those publications which are professedly designed to advance in every way the interests of the Church, the cause of Sunday Schools has been so slightly regarded, and to so great an extent neglected. On these the cause must place its chief dependence; because the influence of these is felt and appreciated where Sunday School publications are never heard of; and these must awaken in the minds of the disaffected and indifferent an interest in the matter, before we can hope that any thing specifically devoted to Sunday Schools will be read and appreciated. We rejoice to see the missionary cause frequently presented to view, and from time to time to listen to the advocates of that indispensable auxiliary to the missionary enterprise, the cause of theological education; but how few and far between are the pleadings in behalf of this very foundation on which all the rest depend? How many columns, for instance, of the Watchman and the Churchman, (3) are weekly devoted to this primary object?

Surely they are not sufficiently appreciated *by the ministers of the Sanctuary.* (4) Else, why are they so often strangers in their schools, indifferent to the mode in which they are conducted, ignorant of the characters and capacities of the lambs who are there fed, and so little curious about the actual success of the exertions which are there made? If they fully appreciated the amount of power which is there deposited, why do we so seldom hear the utterance of their feelings in the pulpit, or see the manifestation of their interest in the productions of their pens? How small is the proportion of the clergy of our Church, who have ever contributed of their labor and study to the prosperity, improvement, and perfection of Sunday Schools?

Surely their claims have been disregarded *by the members of our communion.* It is a universal fact, known and acknowledged throughout all our congregations, so universal that I have never known or heard of an exception, (5) that the communicants of the Church, especially those who possess age, and standing, and influence, are so totally indifferent to the welfare of the cause, that it is with the greatest difficulty any can be persuaded to engage personally in the promotion of the glorious object. This is the fact. The strongest expressions our language can supply, would not exaggerate the truth. They are indifferent—grossly, universally indifferent; the proof is this—they cannot be induced to engage in gathering the lambs into the fold, or when they are gathered, in fostering and training them; and when by dint of pressing argument, the outward form and semblance of engagement is secured, it is done so heartlessly and inefficiently as to prove an utter want of a proper appreciation of its importance, and the effects it may produce.

Here, for the present, Mr. Editor, I must leave my facts, in the hope that they may not prove altogether unprofitable to yourself and others.

A FRIEND OF THE CHURCH.

(1) It is well at all times, in making statements of facts, to state them, as nearly as possible, *exactly*. This we are able to do, in the present instance. About 550 copies of the *Family Visiter and Sunday School Magazine*, THE "Sunday School Journal" of our Church, are weekly distributed. One may well ask, "But what are these among so many?" it is true. Yet the circulation is rather better than the writer's query would seem to imply.—[*Ed. Chn.*

(2) There is but too much ground for this complaint: and it arises, beyond a doubt, from the slight interest felt, with a few noble exceptions, in the subject matter with which such publications are necessarily occupied.—[*Ed. Chn.*

(3) The writer had probably forgotten that the editors of the Churchman edit also the Family Visiter; and he did not know that a very large proportion of the small subscription list of the Visiter is made of persons who also subscribe for the Churchman. These facts may account for the seeming exclusion of Sunday School matter from the Churchman; though perhaps they do not wholly justify it.—[*Ed. Chn.*

(4) This complaint, in time past, has been, alas, too well founded. But we confidently assert, that almost every week is witnessing a change in this respect. Pastors are becoming more and more alive to the importance of their Sunday Schools, and more and more exerting themselves in their support. After them, we may expect their congregations to follow, and hope ere long to find all uniting in one of the surest modes of rooting and grounding the Church in faith and love.—[*Ed. Chn.*

(5) The writer's experience has been more unfavorable than ours. We now know *many* exceptions.—[*Ed. Chn.*

VARIETIES.

DELIRIUM TREMENS.

HAVING ourselves labored under the mistake exposed in the following article, we the more gladly give it place, that none of our readers may be deterred from urging immediate reform upon the habitual drunkard, by the dread of its bringing upon him one of the worst maladies to which our frail nature is liable. Reader! have you ever seen a fellow mortal *die* in 'delirium tremens?' If not, thank GOD that he has spared your memory the impression of one of the most aggravated scenes of horror which this life can furnish—that your brain when fevered, or your unstrung nerves, can never summon up its fearful circumstances, to make the hour of sleeplessness a year of torture!

IMMEDIATE CAUSE OF DELIRIUM TREMENS.

THE opinion is still very commonly entertained, that the sudden discontinuance of the use of intoxicating liquors, often acts as the exciting cause of this dangerous and distressing malady. If this opinion be erroneous, it is manifestly dangerous in the extreme. Physicians of extensive experience and the closest observation, have assured us that the disease, in its forming stage, is often the *cause* of the discontinuance, for the time, of the habit of drinking; nature interposing a kindly effort, and causing the stomach entirely to refuse the accustomed poison—thus giving the miserable inebriate, at the same time, a fearful admonition, and a species of counter irritation, which he may seize on as the basis of his cure. That the sudden discontinuance of the use of stimulants in an ordinary state of health, is not often the exciting cause of *delirium tremens*, the experience of all keepers of prisons, and houses of correction, of all officers of armies and navies, as well as the great majority of physicians, will justify us in asserting. The House of Reformation at South Boston, contained in 1832, 121 inmates. In that year the number of deaths was 0, and the average number of cases in hospital, 0. "The lessons on life and health in this Institution," says the able Report of the Prison Discipline Society, for 1832, "to say nothing of those on morals, are worth all it costs. There is seldom any one sick in this large family; there have been only three deaths since its establishment, and only one since June, 1829; which is to be attributed principally to regular and simple diet." p. 20. The experience of many similar institutions throughout the country, and of all candid and reflecting men, will sustain us in the assertion, that the abrupt abandonment of the pernicious habit of drinking ardent spirit is *at all times*, and under *all circumstances*, safer than its continuance. If it be not so, let our opponents bring well-attested facts and authentic testimony, to convince us of our error. The subject is one of importance, and we hope that those who have the opportunity to be well informed, will communicate the results of their experience.

Temperance Recorder.

CHARACTERS, BY ROBERT HALL.

HOWE.

"I have learned far more from John Howe, than from any other author I ever read. There is an astonishing magnificence in his conceptions. He had not the same perception of the beautiful as of the sublime; and hence his endless subdivisions."

B. That was the fault of his age.

"In part, Sir; but he has more of it than many of the writers of that period, than Barrow, for example, who was somewhat earlier. There was, I think, an innate inaptitude in Howe's mind for discerning minute graces and proprieties, and hence his sentences are often long and cumbersome. Still he was unquestionably the greatest of the Puritan divines. Howe is distinguished by calmness, self-possession, majesty, and comprehensiveness; and for my own part, I decidedly prefer him to Baxter."

BAXTER.

"Baxter enforces a particular idea with extraordinary clearness, force, and earnestness. His appeals to the conscience are irresistible."

OWEN.

B. Do you think highly of Dr. Owen?

"No, Sir, by no means. Have *you* read much of Owen, Sir? Do you admire him?"

B. I have read his preliminary exercitations to his great work on the Hebrews; his exposition of particular verses here and there; his book on church government; and some of his smaller treatises. I do not greatly admire him, nor have I learned much from him.

"You astonish me, Sir, by your patience. You have accomplished a Herculean undertaking in reading Owen's preliminary exercitations. To me he is intolerably heavy and prolix."

MACKNIGHT.

"It would be exceedingly difficult indeed to come after him in expounding the apostolic Epistles. I admit, at the same time, that he has grievous deficiencies: there is a lamentable want of spirituality and elevation about him. He never sets his foot in the other world if he can get a hole to step into in this; and he never gives a passage a meaning which would render it useful and applicable in all ages, if he can find in it any local or temporary allusion."

GILL.

Mr. C. Evans was talking to Mr. Hall about the Welsh language, which, he said, was very copious and expressive. 'How I wish, Mr. Hall, that Dr. Gill's works had been written in Welsh.'

"I wish they had, Sir; I wish they had, with all my heart! for then I should never have read them. They are a continent of mud, Sir."

WESLEY.

"The most extraordinary thing about him was, that while he set all in motion, he was himself perfectly calm and phlegmatic: he was the quiescence of turbulence."

BISHOP WATSON.

He had read his life, and regretted it, as it had lowered his estimate of the Bishop's character. Being asked, Why? he expressed his reluctance to enlarge upon the subject; but added, "Poor man! I pity him! He married public virtue in his early days, but seemed for ever afterward to be quarrelling with his wife."

PRACTICAL.

THE GOSPEL EMBASSY.

THE apostles and their successors in the ministry, are spoken of as ambassadors for CHRIST—meaning that they are sent in his name, to persuade men to be reconciled to GOD. Mankind seem disposed to attach the most literal meaning to the metaphor, and to consider Christianity as the offer of terms from the capitulating party, and that the negotiation will be kept open indefinitely, until they shall be pleased to make a formal announcement of their determination. Whilst this question is pending, they seem to suppose themselves entitled to all the privileges of an armistice. They may sometimes think that they are indeed dallying with a question of great moment, but conclude that, as the truce will be open till the hour of death, it will be good time even then to yield to the terms, if no better alternative can be found.

Such appears to be the only obvious explanation that can be given of the indifference with which the Gospel is commonly received. A large number of the careless act and talk as if they supposed that the whole question of safety referred only to the next life; that religion is the law of eternity, not of time; and therefore consider those as quite premature and over-cautious, who take pains to seek their salvation whilst there is no immediate danger.

What a sight must our congregations present to the minds of holy beings! They may see them assembling week after week, for successive years, and yet a large proportion listening with as little personal interest or practical belief in divine truth, as if it were a concern with which they had no connexion. Religion is regarded as a kind of voluntary society, which men are as free to keep separate from as to join, and many think that its members are subjected to restrictions from which they think themselves happily free. This subject opens a wide field of speculation, but the investigation would only end in the deeper conviction of the natural blindness of the human mind, and that this moral deadness is a standing testimony to the truth that the Omnipotent influence is indispensable to convert the soul.

We cannot help adding—what a scene would this earth or any community in it exhibit, if these theories of men should be suddenly reversed by a powerful impression on their hearts of the Divine assertion, "He that believeth not IS CONDEMNED ALREADY!"—*S. S. Journal.*

STATED HOURS FOR DUTY.

IT is remarked, in some one of Lord Bacon's miscellaneous works, that those duties to which we are naturally averse should be allotted to special hours, and those which are agreeable left to be performed at any convenient season. The reason obviously is, that we are in no great danger of neglecting that which falls in with the natural current of our feelings. Let us modify this advice, and say that in like manner those duties which are likely to be excluded by our daily employments, should be allotted to stated hours, and rigorously observed. Take an example. A. B. is a contemplative man, a student, usually occupied in literary and devotional pursuits. He takes pleasure in reading and meditation. He therefore needs no stimulus or memento to secure his attention to these things. But he is averse to motion and to society; he finds no satisfaction in employment out of doors. He seldom cultivates the social affections, and scarcely ever visits the widow or the sick. He is in danger of becoming a selfish ascetic. How shall this be remedied? We say, let him, as a matter of conscience, appoint certain hours, every day, at which he will tear himself from his closet, mingle with Christian society, carry the Gospel to the poor, and search out the afflicted.

Take an opposite case. C. D. is a man of business, employed from morning till night, always in the hum of the street or the ware-room; or, it may be, occupied in the no less harassing duties of active benevolence. He finds a constant apology for neglecting the secret culture of the heart. He reads the Bible by snatches, and prays rather by ejaculation than by deliberate, stated approaches to the throne of grace. However laudable the business which thus constantly engages his mind, he is in danger of losing his spirituality. Even religious effort, without stated communion with GOD, becomes mechanical. The man who feels that his temptation lies on this side, should instantly stop short, and appropriate certain hours to the private duties which he is prone to neglect. He should make it his immoveable intention to let no hurry of action cheat him out of these sacred privileges.—*Presbyterian.*

DEVOTIONAL.

CONTEMPLATIONS OF HOME.

"We have a building of GOD, a house not made with hands, eternal in the heavens."—2 *Cor.* v. 1.

OH! what a place heaven is! I wonder that I am not dwelling on the thoughts of it all the day long and all the night through. It is to me one of the saddest proofs of my fallen nature, that I can please and employ my thoughts with the merest trifles, while heaven with all its blessedness only now and then rises to my view, and gains my serious and thankful attention. But now for a moment, O my soul, think of heaven. There thou shalt have done for ever with all that now vexes thee. The cares and troubles of life will then be no more: but ah! the grand blessing is, that there will be no more sin there. What a life is this! I cannot rise as I would in holy and devout affection. I would be thankful that I desire to do so: but how am I straitened in the work. What infirmity and sin cleave to all that concerns me! What backwardness to prayer; what dulness in the performance of it: what worldly entanglement, what constant proneness to live without GOD in the world! I am thankful that I can lament and condemn all this. But what a weary state of existence! It seems as if the Holy Spirit had power to tell me what is right, and to make me really desire it; and as if Satan had power to counteract the Holy Spirit's work, and to bind and keep me back from that which I pant after.

But it shall not always be thus. Heaven hastens on, and thy full redemption, O my soul, draweth nigh. Then groanings under the burden of sin shall be changed for the hosannas of a lightened and gladdened spirit. Then weakness and helplessness shall be changed for the perfect energy of unfading youth.

And JESUS shall be seen as he is! What a thought! in all the wisdom and love and faithfulness of his past dealings with his people; in all the glory and splendor with which he will make them blessed with himself for ever.

And now what is it that keeps thee from the constant contemplation of heaven? Is it the fear that it will not be thine that drives it to a distance and renders thee indifferent to its blessedness? What, O my soul! wilt thou belie the faithful promise of thy Redeemer, or think that it is a matter of unconcern with him whether thou dost get to heaven or not? Would he have left the bosom of his Father and died for thee, if he had not wished to take thee to heaven? would he have left it on record, that he is waiting to see of the travail of his soul in the conversion of sinners, if he did not wish to take thee to heaven? And would he have sent his Spirit to rouse thee from thy slumbers, to bring thee to his cross, and to renew and elevate thy affections and desires, if he did not mean to take thee to heaven? Come out of thy unbelief, O my soul, and let faith be in lively exercise as the substance of things hoped for, and the evidence of things not seen. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Yes, he who has given his Son, will give heaven; especially when he gave his Son for the very purpose that he might be able to give heaven. Every redeemed sinner safely housed in heaven adds to the honors of the victorious Saviour. Not only his pity for thy immortal soul, but a regard for his own honor would have thee brought safe to heaven. What strong consolation is here! I will not therefore live any longer like a poor discontented, grovelling creature, the weary subject of a galling bondage. Awake, awake, put on strength, O arm of the LORD, and lift me out of the dust to which my soul has been cleaving. Help me to rise as with silver wings to my inheritance in the skies. Spirit of the Most High, dwell in me more powerfully; that every feeling, and thought, and affection may be influenced by the prospect of my home. Let me know what it is to come now to the heavenly Jerusalem, and to the angels, and to the spirits of just men made perfect. And oh! my adorable Saviour, who hast done so much for me already in the way of renewing and restraining grace, never, never leave me, till I have escaped out of the weakness and miseries and dangers of the flesh, and become a pillar in thy heavenly temple no more to go out, Amen.

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